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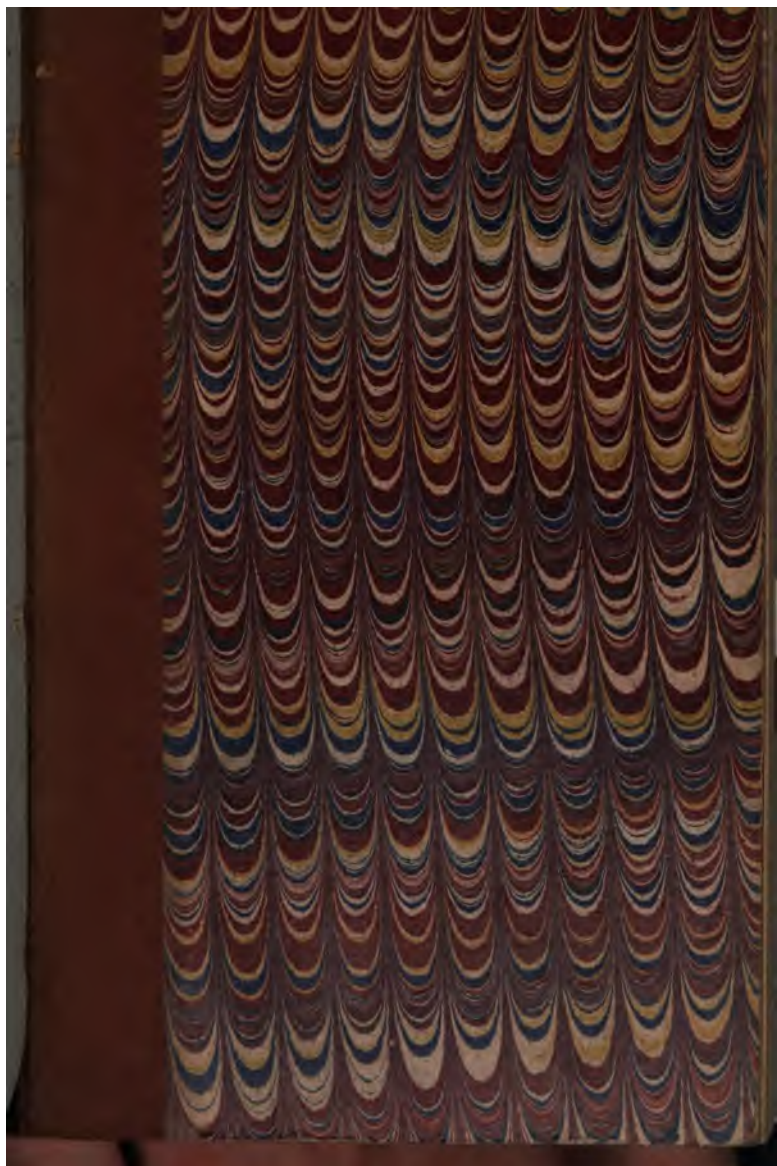
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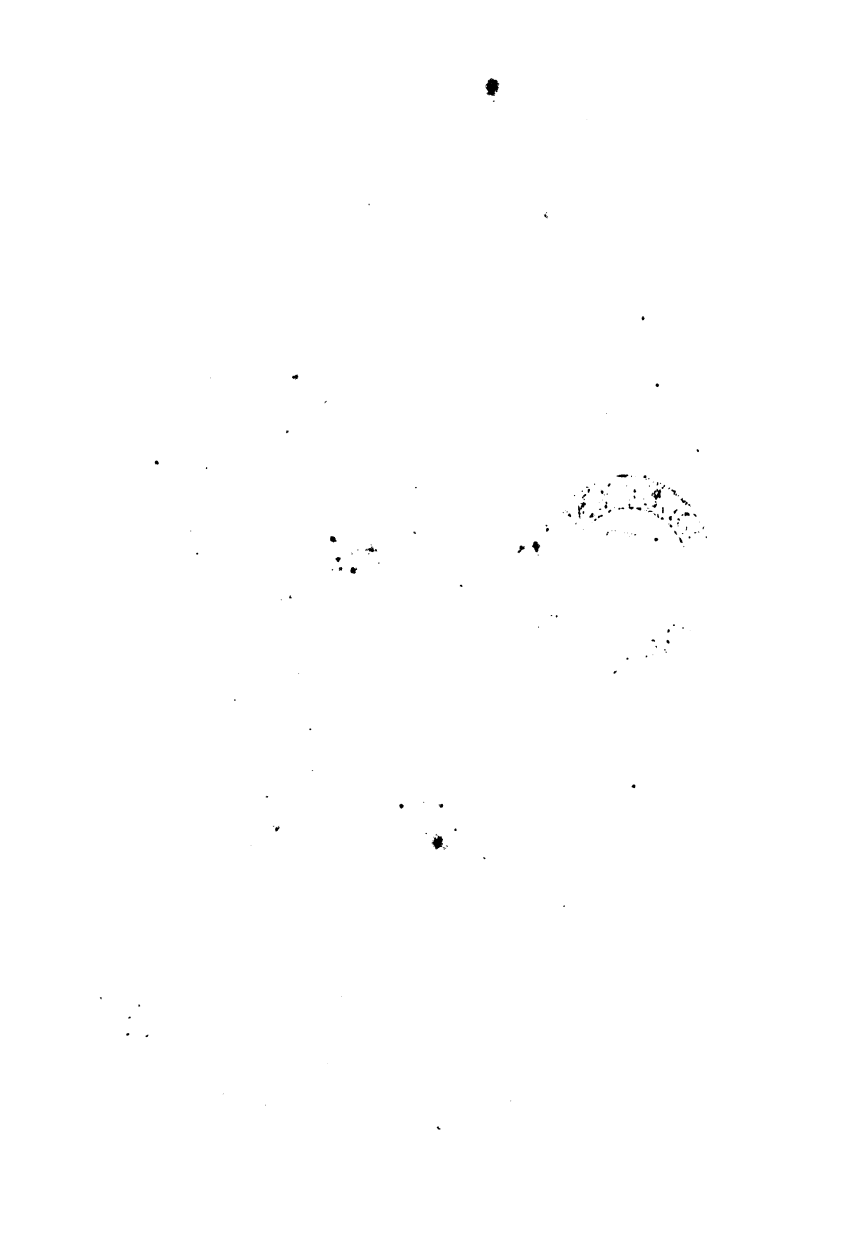












# THE CLIFTON TRACTS;

PUBLISHED BY

THE BROTHERHOOD OF ST. VINCENT OF PAUL.

*Cum permissu Superiorum.*

VOL. II.



"Can any thing of good come from Nazareth? Philip said to him:  
COME AND SEE."—(*John* i. 46.)

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LONDON:

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## ADVERTISEMENT.

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THE favourable manner in which the first Volume of these Tracts has been received by the Catholic public has encouraged the Editors to issue the second half-year's numbers in a similar form.

The table of contents will shew that some progress has been made towards the fulfilment of the intention which they expressed in the Advertisement to the preceding Volume, of completing the several subjects which had been commenced. It must be obvious, however, from the nature of the series and the number and extent of the subjects which it is designed to embrace, that some little time must necessarily elapse before the different sets can be brought to a conclusion, particularly as, for the sake of due variety, several have to be carried on together, and each receive in turn its proper share of attention.

It will be observed that separate Tracts have been occasionally introduced which have no apparent connexion with others in the series; but most of these will be found to illustrate points of Catholic doctrine or practice discussed in other numbers, and to fall into their natural places when the several volumes come to be made up. Such numbers as, in the end, prove not to belong to any particular series will be collected into a "Miscellaneous" volume.

It is the earnest desire of the Editors to make this series of Tracts as popular, by which they mean as generally useful, as possible. The better therefore to secure this object.

they intend for the future to make a division in their subjects, and for this purpose have begun what they have called an "Extra Series." In this series will be included all such Tracts as being of a narrative order, and continuations of one and the same subject, cannot be considered as in any manner independent of each other, but may rather be compared to chapters in a book. Of this kind are "The Church of our Fathers," of which three numbers have been published, and "How the Pope became a King," in three parts, with its sequel, "The Popes the Founders of Modern Europe," in two parts. Both of these sets will therefore be withdrawn from the general series and transferred to the "Extra" one; but it is the intention of the Editors to continue them, with a view to the formation of small volumes suitable for lending-libraries, school-presents, &c.

This plan will also enable the Editors to publish, as occasion serves, numbers, such as No. (IV.) on the Holy Sacrifice of the Mass (forming No. I. of the "Extra Series") in the present volume, which seem to be required, in order to give completeness to particular subjects, but are less adapted for general distribution. Those who are acquainted with Protestant controversial Tracts (*e. g.* the publications of the Christian Knowledge Society or the Religious Tract Society) do not need to be told that they abound with misstatements and objections against Catholic doctrine, the refutation or solution of which, owing to the peculiar and sometimes purely theological nature of the subject, it often requires considerable thought and attention to master, simple and conclusive as such solution or refutation may be. It did not seem well to pass over questions of this description altogether, especially as one professed design of *the series is to expose* Protestant errors and misrepresen-

tations. At the same time it will be endeavoured as much as possible to make such discussions subservient to an object which the Editors have nearer at heart even than the exposure of Protestant error, viz. the clear statement and elucidation of Catholic doctrine and principles.

To keep this series the more distinct, each Tract belonging to it will be headed "Extra Series," and numbered in Roman instead of in ordinary figures. It may also here be mentioned that fewer copies will be printed of this series than of the ordinary one; the object of the separate publication being to satisfy the particular requirements stated above, not to provide Tracts for general distribution.

Experience proves that for practical purposes each Tract ought to be complete in itself, although it may happen to be one of a course. Accordingly the Editors have endeavoured to act on this rule. For instance, the Tracts in the series "Protestantism weighed in its own balance and found wanting," though numbered consecutively and tending to one common conclusion, have been so constructed that they do not require to be read in connexion with each other. Where the subject was of a more extended nature, and could not be satisfactorily disposed of in a single Tract, separate points have been discussed in successive numbers in such a way as to present in each one definite idea to the reader's mind. Some particular portion of doctrine has been explained, or some popular objection removed. In such cases, each number may therefore still be considered to have an individual completeness, although for a thorough understanding of the whole subject to which they belong it is necessary that the other numbers of the same series should be read in connexion with it. Of this kind are Nos. 1, 2, and 3 on the Holy Sacrifice of the Mass, ar



others which are to follow; which will continue to be included in the general series.

On the other hand, there are historical subjects, which, though they fall naturally enough into a series, have no essential dependence one on another, and can be treated of separately without any detriment to the unity of the whole; persons, events, or institutions, for instance, that are popularly known and have a popular character to be established or destroyed, such as the Reformation, Henry VIII., Cranmer, Luther, the Reigns of Mary and Elizabeth, Gunpowder-Plot, the Inquisition, Massacre of St. Bartholomew, the Penal Laws, &c. &c. These therefore will continue to form part of the ordinary series; as will also accounts of Catholic martyrdoms and missionary labours; some of which will shortly appear, under the heading of "The Catholic Missionary."

In conclusion, the Editors beg the prayers of all good Catholics, more especially of their Brothers of St. Vincent of Paul, that the important work which has been commenced under the patronage of their common Father may be abundantly blessed to the instruction of the ignorant, the enlightenment of those in error, the edification of the humble and devout, and above all to the glory of God and the spread of true religion in this their beloved Country.

CLIFTON,

*Advent Sunday, 1851.*

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LONDON :

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Great New Street, Fetter Lane.*

## The Church of our Fathers.

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### III. ENGLAND EVANGELISED.

It has been remarked by a clever Protestant writer, that the portion of the history of our country which is the most really interesting, is the one most carelessly treated by our historians, and of which our people are the most ignorant; that, while the minutest details of one battle after another, and all the particulars of the most insignificant court-scandal are repeated again and again, and thoroughly learnt, the history of the most important event which ever happened to this country—its conversion to Christianity—is scarcely known at all; all that we are generally told about it being summed up in the one fact, that England was converted by St. Augustin.

And after all, even this small amount of information on the subject is not altogether correct, as far as it goes; for it cannot truly be said that St. Augustin converted England, when in fact he only began the work, and at the time of his death left by far the larger portion of the country yet buried in idolatry—perhaps never having heard his name, and certainly in total ignorance of the doctrine he came to preach. The conversion of a nation such as England then was is no such easy matter, that it is likely to have been accomplished in the lifetime of a single individual; and though it proceeded with a rapidity which shewed that the wonder-working grace of God was with His Church, yet still St. Augustin and his companions had entered into their rest long before its completion; and it was not till about a hundred years had elapsed from the time when that holy band of missionaries first landed in the island of Thanet, that England could be said to be really Christian from sea to sea.

*It must be remembered that the country was not the*

as it is now, all one kingdom, but was divided into seven kingdoms, which were called the Saxon Heptarchy. Now of these only two were converted during the life of St. Augustin, namely, the kingdom of Kent, whose capital city, Canterbury, was made the seat of his archbishopric, and that of the East Saxons, which bordered upon it, and seems to have been in some way subject to it; at least at that time, when its king, Saberet, was nephew to King Ethelbert. All the other kingdoms of England were still pagan at the time of St. Augustin's death; and it is our purpose in these pages to give a slight sketch of the means by which they were ultimately brought to the faith of Christ.

The kingdom of Kent itself very nearly missed falling back into idolatry after the death of its holy Bishop Augustin, and its good king Ethelbert; for the king who then came to the throne, Eadbald, the son of Ethelbert, was a pagan, and, moreover, a man of immoral life; and numbers of the people, who had been led by Ethelbert's example to profess themselves Christians, without, it may be, much real earnestness on the subject, were glad to throw off the yoke of Christ, and to take up again their own easier religion. The Archbishop Laurentius, who had succeeded St. Augustin in the see of Canterbury, and Justus, who had been ordained Bishop of Rochester, consulted together what was to be done, and agreed that it was better to retreat into France, and there serve God in peace, than to spend their lives without fruit among a people of barbarians; and accordingly the Bishop of Rochester departed, and the Archbishop was about to do the like, when, on the very night before he intended to embark, St. Peter, the prince of the Apostles, appeared to him, as we are told, in his church at Canterbury, and scourging him with many stripes, warned him by no means to forsake the flock committed to his charge. Laurentius recounted this vision to the king, and declared to him his intention to remain faithful; and the grace of God touched the heart of the king, so that he was converted, and by degrees his whole people once more *received the faith, which they never again lost.*

*The kingdom of the East Saxons, which also, as we have said, became Christian at the preaching of St. Au-*

gustin, was not so happy as the neighbouring kingdom of Kent: like it, it very soon lost the faith, but it did not so speedily recover it. The chief city of the East Saxons was London, which was then, as now, and indeed as it had been in the time of the ancient Britons, the capital of all England. To this city St. Augustin sent as bishop a holy man, named Mellitus, one of the brethren who had come with him from Rome; and King Ethelbert, who, as we have already seen, had a kind of lordship over this kingdom as well as his own, built him a church. We have most of us seen, and all of us heard of, St. Paul's in London; but perhaps few of us have cared to remember, if we ever knew, that this church, or rather, I should say, a church on the same site, was built by the first Christian king of the Saxons, King Ethelbert, and that there was a Christian church there in yet earlier times, built by the ancient Britons, on the ruins, it is said, of a pagan temple which the Romans had raised there, and which had been pulled down when the people became Christian. Those who visit the present St. Paul's might almost fancy from the appearance of the building, or the character of the statuary with which it is filled, that it had been restored to what it originally was in those ancient days, when Diana was worshipped there.

St. Augustin, as we have said, was Archbishop of Canterbury and Vicar Apostolic, with authority over all the Bishops whom he should ordain in England, and also over the British Bishops. But this power had been conferred on himself personally, and was not intended, as it seems, to descend to his successors. Indeed, it was Pope Gregory's intention that, after St. Augustin's death, London, not Canterbury, should be the metropolitan see: a fact very interesting to us, who have just seen the establishment of our metropolitan see at Westminster. It was only, however, over the southern half of England that the Archbishop of London's jurisdiction was to extend; St. Gregory commanded, that in case of the people of the northern half being converted, an Archbishop should be consecrated over the city of York, the capital of that portion of England *and that there should be ordained under him, as well under the Archbishop of London, twelve Bishops; and*

the two Archbishops should be equal in rank, the one who happened to have been first consecrated always taking precedence.

This plan, however, as far as it regarded making London the metropolitan see, was unavoidably frustrated. Saberet, king of the East Saxons, died about the same time as his uncle, King Ethelbert, and was succeeded by his two sons, who were both pagans, and who revived the worship of idols throughout their kingdom. These young barbarians were in the habit nevertheless of visiting the church of St. Paul's in their city of London, while the Bishop Mellitus was saying Mass there; and on one occasion, when they saw him administer holy communion to the people, they afterwards came to him, and insisted in a clamorous way on his giving them "that white, shining bread," which he used to give their father, and which they had just seen him give the people in the church. To this the Bishop answered, that "if they would be washed in the laver of salvation, in which their father had been washed, they also might partake of the holy bread which he was wont to receive; but that if they refused the water of life, they might in no way be partakers of the bread of life." At this they were much enraged, and said that they would not wash in that water, because they did not consider themselves to have need of it; but that they would nevertheless be refreshed with that bread. The Bishop, of course, was steady in his refusal; on which the princes declared that, since he would not comply with them in so small and easy a matter, he should no longer stay in their province; so they forced him to depart with all his company.

Soon after this, the two young princes were slain in a battle against the King of Wessex; but their people were not to be persuaded to return to the faith of Christ, but persisted in their idolatry for a space of almost forty years. At the end of that time, however, they had a king named Sigbert, who was knit in close friendship with Osway, king of the Northumbrians, and was often used to visit him in *his own dominions*. This Osway was a Christian, and on *these occasions* endeavoured earnestly to convince his friend *that* "they could not be gods who were made of wood and

stone; but that God is a Being incomprehensible in majesty, invisible to human eyes, omnipotent, eternal, who created heaven and earth, and all the race of man, and who will reward with everlasting blessedness those of His creatures who shall learn and do His will." These, and many other things of the same kind, King Osway was used to say to King Sigbert, instructing him, as we are told, with friendly and almost brotherly counsel, until at last he prevailed, and had the happiness of seeing him receive the sacrament of baptism at one of his royal villas, where he was then entertaining him as a guest.

Immediately after having been thus made a citizen of the kingdom of heaven, Sigbert returned to his kingdom upon earth, having besought his friend to send after him teachers of the word, who might preach the faith of Christ among his people. He sent him a holy Bishop of the name of Cedd, who gave himself to the work with great diligence and success; built many churches, ordained priests and deacons, and established a monastery, receiving daily new converts to the faith. The good king lived for some years after his conversion; but was at last slain by two noblemen, near kinsmen of his own, who could give no other reason for their deed, but that they hated the king, because he was used always to spare his enemies, and to forgive them all the injuries they had done him the moment they asked him. His death, however, did not stop the progress of the faith; the people were gradually converted; a Bishop was once more appointed for the city of London (though the metropolitan see continued to be Canterbury), and monasteries were built in various parts of the province, into which more than one of its kings, after a life of war and turmoil, retired to prepare for death.

It was to a king of Northumberland, then, that the East Saxons were indebted for their recovery of the faith; but how was Northumberland itself converted?

This was the most extensive of all the Saxon kingdoms, comprising the whole of England north of the Humber.\* At the time of which we are speaking, it was ruled over

\* In the following pages, *Northumberland* is used in this its *lit sense*; not for the single county now known by that name.



by a prince named Edwin, a man famous throughout England for his wisdom and valour, and, even while yet a pagan, gifted with many virtues. This prince asked in marriage Ethelberga, the daughter of King Ethelbert, and sister of King Eadbald, who was then reigning in Kent. This was after King Eadbald's conversion, and he answered the messengers of King Edwin, "that it was not lawful to give a Christian maiden in marriage to a pagan husband, lest the faith and mysteries of the heavenly King should be profaned by her union with a king who was altogether ignorant of the worship of the true God." When this answer was brought to King Edwin, he sent messengers into Kent a second time, commanding them to promise for him that he would do nothing in any way contrary to the Christian faith which the maiden professed; but "would give her free leave to practise her religion after the manner of the Christians, together with all those who should come with her, whether men or women, priests or servants;" and he added, "that he would not deny but that he might himself embrace the same religion, if, when examined by prudent men, it should be found to be more holy, and more worthy of God."

With this answer of King Edwin, Eadbald was so well satisfied that he consented to give him his sister, and with her was sent into Northumberland a very holy man, ordained Bishop for the purpose, named Paulinus. This Paulinus was one of those who had been sent from Rome during the life of St. Augustin, to help him in the work of the word; and he is described as a man tall in stature, but slender and rather stooping, with black hair, a pale thin face, an aquiline nose, and an aspect at once awful and beautiful. He accompanied the young bride into her new kingdom of Northumberland, in order that by daily exhortations, and celebrating the heavenly mysteries, he might confirm her and all her companions in the faith, lest they should be corrupted by the society of the pagans. But though this was his chief duty, yet of course he was not content with fulfilling this only, but was very zealous in *his endeavours to convert the pagan inhabitants of the country to which he was sent.* For the space of a whole year, however, his preaching seemed to be altogether in vain.

At the end of that time there came into the province a man called Eumer, coming, as he pretended, to bring a message to King Edwin from the King of Wessex, but in reality having been charged by his master to slay King Edwin with a poisoned dagger, which he kept hidden under his mantle. He was admitted to the king's presence, and began to deliver his message, when, in the midst of it, he suddenly started forward, drew out his dagger, and struck at the king; but Lilla, a faithful friend and minister, threw himself between them, and received the stroke himself, though the assassin had struck with such force, that he slightly wounded the king himself through the body of his friend. This happened on Easter Sunday; and that same night there was born to King Edwin a little daughter. He was much rejoiced at this, and gave thanks for it to his gods, as also for his own escape from the danger he had run; but Paulinus, on the other hand, gave thanks to our Lord, and assured the king that it was He alone who was the true author of the mercies he had received. These exhortations, combined with two such important events happening in quick succession, greatly moved the king's heart; and he not only allowed his little daughter to be baptised, but declared that, if God would grant him life, and victory over the enemy by whom the murderer had been sent, he would forsake his idols, and serve Christ.

Accordingly, as soon as he was recovered of his wound, he marched against the King of Wessex, and obtained a complete victory. Nevertheless, when he had returned home, he would not at once embrace the mysteries of the Christian faith, though he no longer worshipped idols, but chose to be first thoroughly instructed by Paulinus, and used often to confer on the subject with those among his chief men whom he knew to be the wisest, that they might give him counsel; and more often still, being, as we are told, a man of deep thought, he would sit for a long space alone and in silence, questioning with his own heart what he should do, and what religion he ought to embrace. One day, as he was sitting thus alone musing, Paulinus came to him, laid his right hand upon his head, and asked him whether he "knew that sign;" whereupon the ki

amazed, fell at his feet trembling; for this question recalled to his mind a vision which he had seen many years before, when he was yet a youth, and wandering about from place to place to escape the fury of Ethelfrid, who held the kingdom of Northumberland before him, and desired to kill him. In the course of his wanderings at that time, he had come to the court of Redwald, king of the East Angles, and had asked his protection, which Redwald had promised to grant him; but as soon as his place of retreat was discovered, Ethelfrid sent messengers again and again to demand that he should be given up, threatening to make war on Redwald in case he should refuse. Redwald was for a long time faithful, but at last, terrified by the threats of Ethelfrid, promised either to slay his guest or to deliver him up. Edwin was warned by a friend of this change of purpose, and advised to escape while there was yet time; but he would not consent, saying, that he would not be the first to break the agreement that had been made between himself and Redwald, but would await his fate, whatever it might be. This was in the dead of night; and Edwin went out, and sat in front of the palace, wrapt in melancholy thoughts, and not knowing what to do, or which way to turn himself. When he had remained a long time in silence, he suddenly was aware of the approach of a stranger, who came up to him, and inquired into the cause of his grief. Edwin refusing to answer, the stranger assured him that he was already well acquainted with it; and asked what reward he would give to any man, if such a one there were, who would persuade Redwald to be faithful to him. He answered that he would give him any thing in his power. Then the stranger asked him further, "What if he also promise you that you shall be king; that your enemies shall be destroyed; and that you shall surpass in glory, not only all those who have gone before you in Northumberland, but all that have ever been kings over any portion of the Angles?" Edwin answered, "that to any one who should secure to him all these good things, he would shew *all possible gratitude.*" Then, again, the stranger said, "*But if he who shall truly foretell to you so much good, shall also be able to give you such counsel as shall lead you*

to a life of happiness which none who went before you have ever enjoyed, will you not listen to him, and follow his counsel?" Edwin did not hesitate to promise that, if all these things should come to pass, he would certainly receive his teaching, and obey him in all things. As soon as he had made this answer, suddenly he who had been speaking to him laid his right hand on his head, and said, "When this sign shall be given you, remember this time and this discourse of ours, and the things which you now promise, delay not then to perform;" and having thus spoken, he was seen no more. Very soon, all that had been foretold was accomplished: Redwald was persuaded by his queen rather to make war on Ethelfrid in behalf of his friend than to violate the rights of hospitality; and accordingly he raised a great army, and attacking his enemy before he was fully prepared to meet him, gained a complete victory over him and slew him; after which, Edwin became king in his place, and reached a great height of power and glory.

When, therefore, Paulinus, to whom this history had become known by a divine inspiration, brought the vision again to his mind, he was greatly moved, and declared that he would no longer hesitate to receive the faith of Christ; but that he would first hold a council of his principal friends and ministers, that if they all thought as he did, they might be all "dedicated to Christ together in the fountain of life."

Accordingly, when these wise men were assembled, King Edwin asked them what they thought of these new doctrines that were preached among them; and one of them immediately answered him thus: "O king, the present life of man on earth, in comparison of that time which is unknown to us, seems to me like a sparrow, which, when you are sitting at supper with your chiefs and ministers in the winter season, warm by the side of the lighted hearth, though storms are raging without, flies swiftly through the hall, darting in through one door, and immediately out through another. During the moment that she is within, she is untouched by the tempest; but it is but for the moment: she came out of the cold and darkness, and into the cold and darkness she returns, and we see her no more. Even so it is with the life of man: it is seen by v

but for a little space; but what went before it, and what is to follow, we know not; wherefore if this new doctrine can tell us any thing certainly, I think it ought to be followed." The high-priest too of the idols, named Corfi, declared that he had no belief in the gods whom he had served so long; for that they had never done him any good, and the more he had sought for truth in their worship, the less he had found it; and when he had listened to Paulinus, who, at the king's request, explained the doctrines of the faith, he said at once that he was sure his teaching was true: "Wherefore, O king," he continued, "I advise that we instantly renounce and set fire to the altars and temples of our idols; and none can do so more fitly than myself, that I may shew to others that I worshipped in ignorance, and have now received wisdom from the true God." Having said this, he mounted a war-horse (which, as a priest, he was forbidden by his religion to do), girt with a sword, and with a spear in his hand, which, as soon as he drew near the temple, he flung into its enclosure, thereby declaring it to be profaned, and then his companions destroyed it with fire.

Soon after this, King Edwin, with all his nobility, and a large number of the common people, publicly received the faith, and were baptised on Easter-day at York, the capital of Northumberland, in a church dedicated to St. Peter, which Edwin had caused to be rapidly built of wood, while he was under instruction in preparation for his baptism. But he laid the foundation of a nobler building of stone, which he did not live to finish. It was finished, however, by another King of Northumberland, and added to and embellished by successive kings, until it grew into the most beautiful cathedral in England, still known by the name of York Minster; though, like all the other beautiful churches built by our Catholic forefathers, it has passed into the hands of Protestants.

From this time the conversion of the people went on with wonderful rapidity, so that almost the whole time of *Paulinus* was spent in instructing and baptising the multitudes who flocked to him from all parts. He preached to them in the open air, and baptised them in the rivers.

King Edwin was a most powerful prince : he held a kind of dominion over all the kingdoms of England except Kent, and made many conquests over the Britons ; and it is said that there was such perfect peace in his reign, that wherever he bore sway, a woman with her new-born babe might walk across the island without danger.

But these bright days did not last long ; six years only after his conversion, Cadwalla king of the Britons, and Penda king of Mercia, led two mighty armies against him at a place called Heathfield, where a desperate battle was fought, Edwin slain, and a dreadful slaughter made of the people of Northumberland ; for Penda was a fierce pagan, and Cadwalla the Briton, though a Christian, was of so cruel a nature, and bore such intense hatred to the Saxons, that he slew men, women, and children, and laid the country desolate, resolving, if it were possible, to root out the whole Saxon race from the island. The Bishop, Paulinus, seeing that there was no resource but flight, took with him the Queen Ethelberga, whom he had brought into the province as a young bride seven years before, and with her and her little daughter Eanfled, and some of the faithful followers and friends of the king, returned by sea into Kent, where they were hospitably received by the queen's brother, King Eadbald. During the next year the state of Northumberland was very dreadful ; two princes of the royal house, both pagans (or rather apostates, for they had been baptised), seized the crown, and endeavoured to make head against Cadwalla ; but they were both slain by him, the one in open fight, and the other by treachery ; and the conqueror, more infuriated than ever, raged against the defenceless people with the utmost fierceness. By and by a prince named Oswald, a Christian, and a very holy man, though brother to one of the apostate princes whom we have mentioned, raised an army against him, with which, though much inferior in numbers to his own, he came out to meet him, trusting only in the assistance of God. As soon as he came within sight of the enemy, he caused a cross to be made of hasty workmanship, and a hole to be dug in the ground wherein to place it, and then, seizing in his hand, he set it up, and held it while it was fir-

him four priests. The old King Penda did not in any way oppose the preaching of the Gospel in his dominions any more than in those of his son ; nor did he discourage any from becoming Christians, if only they lived consistently with their profession ; for he declared that he hated and despised those who would not obey a God in whom they professed to believe.

In spite, however, of his son's connexion with Northumberland, he was perpetually making inroads into that kingdom ; until at last Oswy, who had often tried in vain to appease him by presents, was roused to resistance ; and having committed his cause to God, raised such an army as he could hastily gather, marched against his fierce enemy, defeated and slew him, and took possession of his kingdom ; though, in consideration of his alliance with Peada, he gave him up a large portion of the province. From this time Mercia was Christian ; and though Peada was soon after slain, and the nobles of Mercia shook off the yoke of Northumberland, and placed a young son of old King Penda on his father's throne, yet the faith had taken firm root, and was not shaken by these revolutions.

We have not space to enter into any details respecting the two remaining kingdoms of the Heptarchy, those of the West and South Saxons. The former kingdom was converted by a new mission from Rome, destined to preach in the heart of the country ; but Berinus, such was the name of the missionary Bishop, happening to land on the south-western coast, and finding the people there altogether pagan, went no further ; and succeeded, after no great length of time, in converting the king of the country, who also was on terms of intimate friendship with Oswald, the good king of Northumberland.

The South Saxons were converted by St. Wilfrid, a holy Bishop, very famous in the history of those times ; of whom we must say more on another occasion ; and so at last the work of evangelising England was completed. Alas, that such a glorious work should, after a space of nearly a thousand years, have been so miserably frustrated ! Can we hope *that such a one will ever be wrought among us again?*

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# Library of Christian Doctrine.

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## THE HOLY SACRIFICE OF THE MASS.

### II.

THE SACRIFICE OF THE ALTAR ONE AND THE SAME  
WITH THE SACRIFICE OF THE CROSS.



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## The Holy Sacrifice of the Mass.

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### II. THE SACRIFICE OF THE ALTAR ONE AND THE SAME WITH THE SACRIFICE OF THE CROSS.

FROM the creation of the world sacrifice had formed the chief feature of that religion which God gave to man ; the religion of the old world before the Flood, the religion of Noah and his sons, of Melchisedech and Job and Abraham, before God chose this last to be the father of a peculiar people. Sacrifice was no distinctive mark of the Mosaic law ; it was universally practised among all the nations of the earth. It was emphatically the worship of God, the worship which God ordained to be rendered to Himself alone. Sacrifice and religion, sacrifice and divine worship, were in effect one and the same thing. Had sacrifice been abolished, the solemn worship of God would have ceased throughout the world ; God would no longer have received the honour due unto His name. Hence, when the Prophets describe the persecution of the Church and the extinction of religion, they speak of the people of God "sitting without sacrifice or altar" (Osee iii. 4) ; and of the "continual sacrifice" being "taken away" (Dan. xii. 11 ; compare Matt. xxiv. 15).

Sacrifice was never to cease. Carnal sacrifices indeed, the sacrifices of bulls and goats, were to be done away, but another and a better sacrifice was to come in their stead. This the Prophets foretold in various ways. There was to be a sacrifice essentially pure and holy, which was to supersede all the carnal sacrifices that heretofore had been offered. It was to be celebrated every where, all over the world, among all nations ; it was to go on continually, and *was never to cease as long as the sun and moon should stand.*

*All this I shewed you in my last Number ; and at the*

same time I begged you to observe that Protestants had no such sacrifice; that the very thing had happened to them which the Prophets had mourned over as the destruction of true religion. They had abolished the "continual sacrifice;" they had profaned and desolated God's sanctuary, and now they "sat without sacrifice and altar." Three hundred years ago, the people of this country were in the happy enjoyment of God's promises: they had the pure offering, the clean oblation, which Malachi (i. 11) had foretold; they possessed that blessed reality, which the ancient sacrifices could only foreshadow. But their rulers departed from God; they despised the riches of His grace; they disbelieved His word; they lost the light of faith, and did their utmost to rob others of it; they corrupted and deceived the people; they abjured and *protested* against the very privileges which formed their Christian birth-right. Their glory was, not in believing, but in protesting. This was their boast, that they denied what all Catholic Christendom maintained. They declared that they had no sacrifice; that they would have no sacrifice; that there was none to have. Hard pressed by the arguments of the champions of the ancient faith, they were obliged, in self-defence, to look about for something to say in support of their new opinions;\* and so they pretended that the Catholic Church taught what it did not teach, and that Scripture meant what it did not mean. This it became easier to do as time went on, and generations grew up which had never been instructed in the Catholic religion; the very teachers became themselves deceived through the blind following of their fathers. However, first to misstate the Catholic doctrine, and then to prove it contrary to Scripture, was, as you must allow, easy enough; and as Scrip-

\* Martin Luther, who may be called the founder of Protestantism, actually declares that it was the devil who induced him to give up the Holy Sacrifice of the Mass. He says, in one of his own books, *De Missa Privata*, that Satan appeared to him at midnight, and plied him with such strong arguments, that he became convinced that the Catholic doctrine was false, and the worship of the Mass idolatry. Zwingle also, another head Reformer, professes to have learnt the main argument against the Mass from some spirit, whether black or white he could not say, which visited him by night.

ture must mean something, it was not difficult to substitute another doctrine which seemed to answer to this text and that, taken by themselves; a doctrine too which, may be, had some sort of truth about it, and in itself might even be good and right.

And so it is at this very day. Does the Catholic maintain that the Holy Sacrifice of the Mass is a true and proper sacrifice; that it is that "clean oblation" which was to be "offered in every place;" that it is Christ Himself who is offered; that the bread is not bread, and the wine is not wine, but that they are changed by His almighty power, according to His own institution and promise, into His Body and Blood, which are thus offered on the altar and consumed sacramentally by the priest; the Protestant exclaims, There is but one sacrifice, and it is the sacrifice of the cross. In vain does the Catholic calmly beg him to consider what he means by saying that there is but one sacrifice, when the sacrifice he speaks of is past and over; that he cannot be said to have a sacrifice now in present possession which was finished, consummated, more than 1800 years ago; he opens his Bible, and points triumphantly to the text: "This Man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God." And then taking up the words which his teachers have put into his mouth, he inveighs against the Catholic doctrine as disparaging the great propitiatory sacrifice which Christ made of Himself on the cross, as though it were insufficient and void of all present efficacy, as though Christ had to offer Himself many times, and His sacrifice were of no more real or lasting effect than the sacrifices of the law. If the sacrifice of the cross were sufficient, he asks, what need of further sacrifice? Must Christ be crucified over and over again? Must He offer Himself continually, and in every nation of the earth? Was not the sacrifice on Calvary a perfect and sufficient sacrifice? What says the Scripture? And then he repeats a series of texts, all concurring, as he imagines, to prove the Protestant doctrine, and to overthrow the Catholic.

*Listen, he says: you pretend that Christ offers Himself continually, again and again, by the hands of priests, who,*

“stand daily ministering.” Scripture says the very contrary; it declares (Heb. vii. 26, 27) that “we have a High Priest who needeth not daily, as those (Jewish) high-priests, to offer up sacrifice; for this He did once when He offered up Himself.” And again: “Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this Man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God” (x. 11, 12). You say that though Christ is gone up into heaven, yet He descends again and again upon the altar, and there sacrifices Himself afresh by the hands of the priests. Scripture says the very contrary; it declares (ix. 12, 25) that “He entered in once into the holy place, having obtained eternal redemption for us;” “not that He should offer Himself often, as the high-priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world; but now once, in the end of the world, hath He appeared to put away sin by the sacrifice of Himself.” You say that Christ is offered continually in the Mass, and that the Mass is a propitiatory sacrifice for sin. Scripture says the very contrary; it declares (ix. 28) that “Christ was *once* offered to bear the sins of many;” and (x. 18) that “there is no more offering for sin.” Can words speak more plainly? How is it possible, he confidently asks, to resist or to evade such testimony as this? The Catholic doctrine manifestly contradicts the express declarations of God’s Word.

You must be curious to know what answer the Catholic can have to give to statements so positive, and reasoning apparently so convincing as this. Perhaps, then, it may surprise you to learn that he also takes the words of holy Scripture in their plain and literal sense. Yet so it is: he holds it as a fundamental article of his faith, which it would be mortal sin in him to deny, that Jesus Christ, by the one sacrifice of Himself once offered on the cross, made a full, perfect, and sufficient satisfaction for the sins of the whole world; that no more sacrifice for sins is needed; and that *they who sin can have their sin remitted only in virtue of the one oblation of Christ’s death, and by the washing of His Blood.* But he does not the less hold that Jesus Ch

offers Himself daily on the altar by the hands of His priests, and that this offering of Himself is not only a true and proper sacrifice, but a propitiatory sacrifice. The Catholic holds both these propositions. Neither are they contradictory one to the other, when rightly understood. The truth is, that the Protestant does not rightly understand the Catholic doctrine; he thinks that it is what it is not; he thinks that it goes against Scripture, because he misinterprets Scripture. The Protestant holds only half a doctrine; and not holding the other half, he cannot be said to hold what he thinks he holds. But anyhow the Protestant sees but half a truth; and therefore that appears to him a contradiction which is really none at all. Hence his reasoning is all beside the mark. Suppose, for instance, a Socinian, who denies that our Lord is truly God, were to bring forward a number of texts which went to shew that our Lord was truly man, we should say to him: All this we assent to; Christ is truly man; but because He is truly man, it does not therefore follow that He is not also truly God. There is no opposition between the two: He is the God-Man, God *and* man. It is true to say of Him, what of any one else it were a self-contradiction to say, that He died, and that He did not die and could not die; because in the one case we speak of Him as He is man; in the other, as He is God. Well, in like manner, it is true to say of Christ, in one sense, that He offered Himself once only; and in another, that He offers Himself often, continually, daily. The one is true of Him as respects the cross, the other as respects the altar; because He offered Himself for one end and in one manner on the cross; and He continues to offer Himself for another end and in another manner on the altar. This I will now explain in such a way as, I trust, will make it plain to you that the Catholic doctrine neither contradicts itself, nor is opposed to holy Scripture.

Let us consider the texts that have been quoted a little *more closely*. The Apostle, in his Epistle to the Hebrews, *is insisting upon the superiority of the Christian dispensation to the Jewish*. He is proving that the Jewish dispensation was a temporary one; that it was to pass away;

that it looked to Christ, and was to be fulfilled in Him. The Jews thought that it was to last for ever; and many even of the Jewish converts to Christianity were disposed to believe that the old legal sacrifices were to continue in the Christian Church. Throughout this Epistle, therefore, St. Paul is speaking against *Jewish* sacrifices, the sacrifices of the law, and those only. He is contrasting the sacrifice of Christ with the sacrifices of the law, and he declares that the sacrifices of the law had no power in them to take away sin; that they had to be continually repeated, and were ineffectual after all; that they were many and various, and each and all insufficient—they could accomplish nothing; they were but shadows and predictions of the sacrifice which Christ was to offer once and for ever. But what is the meaning of this word “once?” To what does it relate? What is it that Christ was to do but once? The whole question hangs on this. He was to die but once, to suffer but once. He was to offer Himself in a bloody manner but once. He was to redeem us but once; to make atonement for sin, to make satisfaction to God’s justice, but once. When He entered into heaven He had finished the work He came to do: it was a perfect work; nothing was wanting to it. The redemption He obtained was an “eternal redemption.” The sacrifice of the cross was never to be repeated. It was sufficient in itself to take away the sins of ten thousand worlds. There was no need of further remission of sin: Christ had “put away sin”—“destroyed sin by the sacrifice of Himself.” The value of that sacrifice was infinite. If sin were remitted, it was for its sake, by its virtue and merit. If the soul was cleansed and sanctified, it was through the grace that flowed from the cross. “The Blood of Jesus Christ cleanseth from all sin” (1 John i. 7).

But you may say, If the work of redemption was a perfect work, and if the sacrifice once offered was a perfect and sufficient sacrifice, what more has to be done? What further sacrifice is needed? I answer, Christ did indeed offer Himself once for all upon the cross, and His sacrifice was a perfect and sufficient sacrifice; but how are Christians to have part in it? How are we, for instance, who live more than 1800 years after the death of Christ, to rece

any present benefit from it? How is it to be brought near to us, or we to it? It is not enough that the sacrifice has been offered so many years ago; its effects must be applied to our souls, in order that we may ourselves have part in the redemption purchased for us? Now, did it ever occur to you to think what Christ is doing at this present time? He is in heaven, you will say, interceding for us. True; but what do you mean by His interceding? Do you think that Christ is only praying for us, as any holy man might do, before the throne of God? (Rom. xi. 2; James v. 16, 17.) He was our Intercessor all the time He abode on earth,—all the time He went in and out and ministered to men. He interceded for His Church on the night before His passion; He interceded for His murderers when He hung upon the cross: what, then, is He doing now in heaven? What is His office there? *He is a priest*. Yes; Christ is our priest in heaven. He not only *was* our priest when He offered Himself on the cross; but He *is* our priest still, now that He has entered into heaven. St. Paul says, “we have a great high-priest that hath passed into the heavens, Jesus the Son of God” (Heb. iv. 14). In the old Jewish law the high-priest entered into the holy of holies, the inner and most sacred part of the temple, “once every year” (ix. 7), taking with him the blood of the victim he had slain, with which he also sprinkled and purified the sanctuary. The victim was slain without, the blood was taken into the sanctuary, and there it was “offered” for the sins of the people. All this was typical of what Christ was to do. Christ was slain and offered on the cross; thus did He fulfil what the high-priest did outside the sanctuary. But he fulfilled also the other part of the high-priest’s office by entering into heaven on Ascension-day; and not only so, but what the high-priest did within the sanctuary, that Christ is doing now. He fulfils in reality what the high-priest did in figure. He is “within the veil” (vi. 19), “not in the holy places made with hands, but in heaven itself” “in the presence of God” (ix. 24); *there He still abides*; there He still performs for us the *office of a priest*; nor will He cease from His office until *he end come*, until “He appear the second time without

sin," no more to offer Himself for sin, but "unto salvation," the salvation of all "who look for Him" (ver. 28). St. Paul declares with David (Ps. cix. 4), that Christ is "a priest *for ever* (Heb. v. 6, &c.); that the Jewish priests were always passing away "by reason of death;" but that "He continueth *for ever*," and therefore "hath an *everlasting* priesthood," "an unchangeable priesthood," that "passeth not from one to another" (vii. 23, 24).

Thus Christ is our priest *now* in heaven. He does not merely pray for us, which is the only idea Protestants seem to have of His intercession: He is performing some portion of His priestly office. His priesthood is a present reality. His intercession at God's right hand is as real a work, as real a part of the dispensation of salvation, as His death upon the cross. He does not indeed offer Himself *as* He offered Himself once upon the cross, nor as every day, day after day, the priest offered the "blood of bulls and goats," and every year, year after year, the high-priest slew the accustomed victims, and so entered again and again into the sanctuary through the veil. He suffered once, and He ascended once; but He continues in heaven to offer the Blood which once for all He shed upon the cross. He is our high-priest, the "minister of the sanctuary and of the true tabernacle," not the earthly one which "man" pitched, but the heavenly "which the Lord pitched" (viii. 2, 3); and He continues, and will continue to the end of time, to perform the office of a high-priest for us. Hence St. Paul declares, that we have the real "sprinkling of blood" (xii. 24). He reminds us that that blood, unlike "the blood of goats and calves" which the Jewish high-priest took with him into the sanctuary, is able to "purge the conscience" (ix. 13, 14); and bids us "draw near with a true heart in full assurance of faith" (x. 22). Christ, then, as our high-priest, "offers" His blood within the veil; and this offering, the Apostle intimates, is, in some sense, a sacrifice. He says (viii. 3), "Every high-priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer," *somewhat also* in the way of "gifts and sacrifices;" and yet he is speaking of Christ, not as He was on the cross, or "in the days of His flesh," but as He is now, "sitting or



the right hand of the throne of the Majesty in the heavens" (ver. 1). Again, still speaking of His entrance into heaven, he says, that, as "it was necessary that the patterns of things in the heavens"—that is, the material Jewish tabernacle and its vessels—"should be purified with" "the blood of calves and goats," &c., so it was necessary that "the heavenly things themselves," the things foreshadowed by the Jewish "patterns," the realities now enjoyed in the Christian Church, should be purified "with better sacrifices" (ix. 23). He calls that which is offered within the veil a sacrifice, and so teaches us that sacrifices of some sort there still are in the Christian Church.

Some offering, or sacrifice of Himself, therefore, Christ does still make; and this alone is sufficient to remove the Protestant objection, and so far to establish the Catholic doctrine. It shews, that when St. Paul speaks of "one offering," he means us to exclude only a *bloody* offering, and not such offering as Christ makes of Himself since He has ascended into heaven. Indeed, the very principle of the objection is destroyed when once it is acknowledged that Christ is still acting as our priest, and, in some way or other, offers Himself continually for us. Whether He offers Himself in heaven or on earth is nothing to the point; that He should offer Himself at all, and in any sense, is directly opposed to the Protestant interpretation of Scripture. However, notices are not wanting even in this same Epistle as to this offering being made, not only in heaven, but on earth also.

In the first place, St. Paul says expressly, that "we *have* an altar" (xiii. 10); that in the Christian Church there is an altar, "whereof," he adds, "they who serve the tabernacle"—that is, the Jewish priests and people—"have no power to eat." The altar of which he speaks is, therefore, one whereof *we* have power to eat. It is an altar of communion; it is the same altar at which we communicate. In his first Epistle to the Corinthians (in a passage which I shall discuss more fully in my next), the Apostle uses similar language, and there he is evidently speaking of the Holy Eucharist. He calls "the chalice of benediction" (the "*cup of blessing*," Prot. version,) "the communion of the Blood of Christ;" and "the bread," "the communion," or "the par-

taking" "of the Body of Christ." Christians, he says, are "partakers of that one bread," as Jews who "ate of the sacrifices" were "partakers of the altar" (x. 16-18). Thus, to "eat" or "partake of the altar" is to "eat of the sacrifices;" and to "eat of the altar" is to "partake of that one bread," or to "partake of the Body of Christ." The Jews partook of carnal sacrifices, the flesh of bulls and goats; Christians partake of a spiritual sacrifice, the flesh of Jesus Christ really but sacramentally received under the appearance of bread. A comparison of the two passages shews clearly, that when St. Paul says, "We have an altar," he means a real altar,\* the altar on which the Body of Christ is offered, and at which it is sacramentally "*eaten*."

But the Apostle does more than allude to the sacrifice of the altar, he implies it throughout. You will observe that Christ is said to be, not only "a priest for ever," but "a priest for ever *according to the order of Melchisedech*." Now, in what did the priesthood of Melchisedech differ from that of other priests? The difference was twofold. First, he stands alone, "without father, without mother, without descent," or "pedigree" (vii. 3). Scripture does not record his genealogy or parentage; he does not come of any priestly line; he is preceded by none other, followed by none other. Secondly, the only sacrifice he offered was a sacrifice of bread and wine: he "brought forth bread and wine, for he was the priest of the most high God" (Gen. xiv. 18). This indeed it is which is most singular in him. Though he differed from Aaron in *all* these particulars, yet of Abel it may be said that he had no successors; of Job and Elias, that their parentage are

\* A few verses on, the Apostle says: "By Him therefore let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to His name. But to do good and to communicate, forget not; for with such sacrifices God is well pleased;" from which the Protestant infers, that the only sacrifices the Christian has to offer are those of praise and mercy. The fallacy of this inference I shewed in my last Number, from the fact that the same admonitions were addressed to the Jews, who, nevertheless, were bound to offer *literal sacrifices*. It is much more natural to believe that St. Paul here uses the term "sacrifices" by a figure of speech, suggested to him by his previous mention of the "altar" of communion, and "blood" of sanctification (ver. 12).

not recorded; of no one, however, can it be said that his only sacrifice was one of bread and wine. Bread and wine, it is true, were offered in sacrifice by the Jewish priests, but not in their simple state; they were offered with other things, as adjuncts to other sacrifices, never both together or by themselves; of no other sacrifice could it be said that it was a sacrifice of bread and wine. The Jewish sacrifices were especially bloody sacrifices; the sacrifice of Melchisedech was especially an unbloody one; and the matter of it was simple bread and wine. Now, when did Christ offer such a sacrifice? Not on the cross, for then He offered Himself in a bloody manner; then He shed for us the last drop of His blood. Not on the cross, for the sacrifice He there offered was once for all; He suffered but once; He shed His blood but once; whereas the priesthood of Melchisedech is a continual priesthood. Christ is "a priest *for ever* according to the order of Melchisedech." The only sacrifice which corresponds therewith, is the Holy Sacrifice of the Mass. This, externally at least, is an offering of bread and wine; it is offered continually, and will never cease to be offered as long as the world endures. Christ offered it first of all on the night of His betrayal, and He continues to offer it by the hands of His priests, whom He commanded to do as He did in remembrance of Him.

If you ask me why St. Paul did not enlarge more upon the sacrifice of the altar, I answer, that it was not the subject of his Epistle. He was writing to Jewish Christians with a special view to such Jews as were *not* Christians; and his object was to shew them that the priesthood of Christ had succeeded to, and had abolished, the priesthood of Aaron; that Christ was the true Melchisedech who "continueth a priest for ever" (vii. 3); that He had entered into heaven, the true tabernacle; and that they must draw near unto Him, if they would be cleansed from their sins and be sanctified unto perfection. He expressly declares that he *has* "*much*" or "*many things to say*" of Melchisedech *which were* "*hard to be intelligibly uttered,*" because they *were* "*dull of hearing*" (v. 11); by which we may understand him to mean, that it would have been unseasonable

and useless to write to them at length of the great Eucharistic Sacrifice, until they were well grounded in "the first principles of the doctrine of Christ" (ver. 12), and thoroughly understood the temporary nature of the Jewish law, as taught them in this Epistle. Besides, the very fact that Christ was still a priest would be enough to shew them that He offered some sort of sacrifice; for the office of a priest was to offer sacrifices, and the Jews could conceive of no religion without a sacrifice; in their minds, as indeed in those of all mankind, sacrifice was involved in the very notion of religion. That St. Paul, therefore, should have made no special mention of the Christian sacrifice, is no argument against the truth of the Catholic doctrine. Nothing is said in the New Testament, except incidentally and by implication, of the duty of public worship, or of observing holy days, not even one day in seven; but the Protestant does not, therefore, reject such observances; he considers them as virtually enjoined because never expressly done away. On the Protestant, therefore, lies the burden of proving that the Christian religion has no sacrifice; of proving it too by the express words of Holy Scripture, for that he professes to regard as his only rule of faith. The Catholic does not hold that every doctrine of Christ is on the surface of Scripture, or indeed, of necessity, in Scripture at all, except by implication. The Church of Christ is his teacher as to what is the doctrine of Christ; and that Church has ever taught that there is a sacrifice, and that the Holy Mass is that sacrifice. Any how, all that I am concerned to prove is, that the doctrine of the Christian sacrifice is not *opposed* to Scripture; though in fact I have done more, for I have shewn you that it is implied even in passages which Protestants think tell the other way.

Another point remains to be explained. St. Paul says, that in the Jewish Church there were "many priests," but that now there is but one, who "continueth ever, and hath an unchangeable priesthood" (vii. 23, 24). If, then, Christ is our only priest, and He is in heaven, how is it that there are priests still in the Church on earth? I answer, Christ is our only priest, and yet there are priests in the Christian Church: nor does this involve any contradiction; for th

priests of the Church are but the ministers and representatives of Christ: they act for Christ, and Christ acts by them. The priesthood of Christ is an everlasting priesthood: in the Jewish Church one priest succeeded another, and all in their degree were equal one with another. Eleazar succeeded to Aaron in the office of high-priest; and his priesthood was of the same order and dignity as Aaron's; but no one has succeeded to Christ. St. Peter was Christ's servant and vicar, not His successor; and so to this day the Pope is the servant and vicar of Christ; but the successor, not of Christ, but of St. Peter. The Jewish priests were but types and shadows of Christ; their acts *prefigured* His acts; but the priests of the Catholic Church are His ministers and agents, His organs and instruments; their acts *are* really His acts. So that it is equally true to say that the priests of the Church offer Christ in the holy Sacrifice of the Mass, or that Christ offers Himself by their hands. He remains in heaven, and yet in His omnipotence He descends upon the altars of the Church, and there really, but mystically and in a way that passes understanding, He offers Himself in sacrifice without shedding of blood. The priests of the Church do not act in their own name, nor indeed do they do their own acts: they represent, and in a manner personify, Christ. Therefore it is, that in the words of consecration, at the moment when the great change is wrought, and the natural elements of bread and wine become substantially the Body and Blood of Christ, they say, *Hoc est Corpus Meum. Hic est calix Sanguinis Mei*. Not "This is the Body of Christ," but "This is *My* Body;" not "This is the chalice of Christ's Blood," but "This is the chalice of *My* Blood." They speak and act in the name and person of Christ.

Now, if you reflect, you will see that all that has been said is but another way of expressing this great Catholic doctrine (which I have put as the title of my present Number), that the sacrifice of the altar is one and the same sacrifice with that of the cross. The victim is one and the same, the priest is one and the same, Jesus Christ our Lord. *The sacrifice is not another or a different sacrifice to that of the cross; it is the same sacrifice renewed.* The Jewish

high-priest did not slay any fresh victim within the veil of the sanctuary; he carried with him the blood of the victim that had been slain without, and then offered it (as it is written) "to accomplish the atonement" (Lev. xvi. 27). And so likewise, Christ does not die again upon the altar; He is not sacrificed afresh after a bloody manner, by suffering and being slain; He does not perform over again the sacrifice of the cross, so as really to die and shed His blood afresh; He does not again redeem the world; He does not again satisfy for sin; but the sacrifice which He made once for all upon the cross, He continually renews in an unbloody manner on the altar.

The sacrifice is one and the same. First offered in the institution of the Holy Eucharist, and then consummated on the cross, it is perpetuated before the mercy-seat in heaven, and on the altars of the Church on earth. Offered daily, in successive acts, by priests continually succeeding one another unto the end of time, it is still one sacrifice, even as Christ Himself, who offers it, is one.

Thus the sacrifice of Christ becomes to us, not a mere event in history, which took place more than eighteen hundred years ago, but a very present reality. It is consummated, as it were, in the midst of us, yet without shedding of blood; it is commemorated continually, yet so commemorated as to be really that which is commemorated, after an unbloody manner. The sacrifice of the cross was of infinite value; its efficacy endures through all ages; its effects can never be exhausted; its merits are applied to us as in many ways, so especially in the sacrifice of the altar; we have thereby a very present and personal interest in it. So far, therefore, from the sacrifice of the altar arguing, as Protestants suppose, any insufficiency in the sacrifice of the cross, it, on the contrary, supposes, and indeed demonstrates, it to be of infinite merit and inexhaustible virtue; inasmuch as it is capable of being drawn upon and renewed daily on a thousand altars, and applied to the remission of sins and the sanctification of souls as long as the world shall last. Herein is fulfilled, as it were before our eyes, that word of the Apostle, "We are sanctified by the oblation of the body of Jesus Christ or

[for all]. By one oblation He hath perfected for ever them that are sanctified" (Heb. x. 10, 14). The oblation once offered on the cross is that by which we are sanctified unto perfection. As many as are sanctified, as many as are perfected, owe their sanctification and perfection to the oblation which Christ once offered on the cross. The cross is the source from which all sanctification flows. It is an inexhaustible fountain of grace. The sacrifice of the altar is not a distinct and separate sacrifice from that of the cross. It is not as if the sacrifice of the cross came first in order, and after it came other sacrifices, differing from the first, and each in itself a distinct and separate sacrifice. As Christ has no successor in His priesthood, but is Himself our priest for ever, although in His Church on earth He acts by means of others; so the sacrifice He offered on the cross is not succeeded by other sacrifices, but is itself continued and renewed, after an unbloody manner, on the altar.

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## Protestantism Weighed.

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IN our last Number we compared the Protestant doctrine on the subject of the Church with the language of holy Scripture upon the same subject, and shewed how thoroughly at variance they were the one with the other; that though Protestants were most loud in their declamations upon the necessity of following the Bible and the Bible only, yet in fact, in all that concerned the Church, they really followed a system of their own devising, which was plainly inconsistent with what is written in that holy book. At present we propose submitting to the same test the Protestant doctrine on the subject of the Sacraments.

But first we must give a short explanation of what is meant by this word 'Sacrament;' for it is not to be found in the Protestant translation of the Bible, and it certainly is not a word which explains its own meaning at once, as soon as it is heard. We mean, then, by a sacrament, some outward sign or ceremony ordained by Christ, whereby grace is conveyed to our souls. In this definition you will observe that three things are required to make up a sacrament: first, there must be an outward sign or ceremony; secondly, there must be an inward grace accompanying that sacred and mysterious sign, conveyed by it to the souls of all who duly receive the sign; and thirdly, the ordinance must have been instituted by Christ Himself, since He it is by whom grace came, and nobody but He could ever have united the gift of grace to the application of any outward sign whatever.

This, then, is the Catholic definition of a sacrament; and if any body in this country had been asked three or four hundred years ago, whether any such ordinances as *these had really been instituted under the new law, and if so, how many of them?* he would have immediately answered, *that there were seven,* — Baptism, Confirmation,

Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony: he would have said, that Christ, knowing our weakness, had mercifully provided us with aids suited to all our spiritual needs, by establishing in His Church a number of sacraments, embracing all the important events of life, and imparting to us, each in its proper time and place, that spiritual strength and grace which are necessary for the due discharge of our Christian duties; that He has given one sacrament for infancy, another for childhood, a third as food for mature age, a fourth for spiritual sickness, a fifth for the increase of mankind, a sixth for their government in society, and a seventh for death. At the time of the Reformation, however, this was one of the points on which Protestants introduced a new doctrine, or at least contradicted the old one; and whilst they rejected five out of the seven sacraments altogether, they no longer believed the same as their forefathers had always believed even concerning the other two. In the following pages we are not going to prove the truth of the ancient and Catholic doctrine either by an appeal to Scripture or in any other way, but only to try by the test of the Bible and the Bible only the new or Protestant doctrine.

But here we are met at once by the same difficulty of which we have already had occasion to say a few words when we were speaking about the Church, viz. the difficulty of defining with any certainty what Protestant doctrine really is. For some of the Protestant sects, such as that which is established in this country, for example, have retained in their articles or confessions of faith many words and phrases that seem at first sight to be not so very unlike the faith of Catholics, whilst yet, as a matter of fact, the members of those sects are as far as possible from really believing what their own formularies would seem to express. Without entering, however, too minutely into these inconsistencies, it is notorious that the doctrine of the great mass of English Protestants of the present day on the subject of the sacraments is something of this kind; either *they believe that they are mere ceremonies whereby a man professes himself to be a follower of Christ, a member of the great Christian family; or that they are pledges a*

witnesses of the truth of the Divine promises in our regard ; or lastly, that they affect and improve the condition of the soul by virtue of the prayers which accompany their ministration and the faith of the individual who receives them.


This last explanation, however, can find no place in the Sacrament of Baptism as administered to infants, who are incapable of forming an act of faith. Hence, therefore, this sacrament is altogether rejected by some of the Protestant sects ; and to the great majority even of those who retain it, it is a perplexing problem, of which they find it difficult to give any satisfactory account either to themselves or others ; so that on the whole, we shall not, I think, greatly err, if we say that Protestants in general look upon the Christian sacraments just as they look upon the Jewish ordinances of which we read in the Old Testament ; that is, as mere signs of covenant, designed to confirm and encourage our faith and hope, not as channels to convey really sanctifying grace and strength to the soul : and this doctrine we shall now proceed to try by the test which Protestants themselves select, namely, the express declarations of the written Word of God.

To begin, then, with the first sacrament of all, the Sacrament of Baptism ; the Catholic Church teaches that by this sacrament we receive as it were a second birth, whereby we are made the children of God, and consequently heirs of heaven ; and that we are also cleansed from all our sins ; that is, infants who are baptised are thereby cleansed from the guilt of original sin, and adults who are baptised are thereby cleansed from the guilt both of original sin and of actual. This, shortly stated, is the Catholic doctrine ; and some Protestants believe the same, or rather think that they do ; but such is not the doctrine of the great majority, more especially of those who are most loud in their profession of exclusive obedience to the teaching of holy Scripture. On the contrary, there is no doctrine which these persons are *more forward* and vehement in denouncing ; they even dare *to call it a Satanic delusion, a soul-destroying doctrine.* *What doctrine they would put in its stead as the true and scriptural meaning of the Sacrament of Baptism, it would*

not be easy to define, and happily we need not attempt it ; it is enough for our purpose that, like Protestant doctrine on all other subjects, it is at least the denial of the Catholic doctrine. Now the Catholic doctrine, as we have seen, attributes two great spiritual gifts or blessings to this sacrament ; regeneration, or a new birth, and the forgiveness of sins. Both of these, therefore, the Protestant doctrine denies, and denies with the utmost indignation. Protestants laugh to scorn the very idea of such high spiritual gifts, or indeed any spiritual gift at all, being bestowed through the medium of an outward and sensible sign ; and they call us legal and carnally-minded, and I know not what besides, for thinking and teaching otherwise. Let us see how all this Protestant declamation will stand the test of Scripture ; let us place it side by side with the words of holy writ, that we may the more easily mark their agreement or disagreement.

First, then, it is quite clear and undeniable that baptism was to form in some way or other a part of the religion which Jesus Christ came to establish upon earth ; for the words of the commission which He gave to His Apostles, before He was taken up from them into heaven, are too precise and distinct to admit of any doubt upon this subject : “ Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth ; go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you” (St. Matt. xxviii. 20). You see the Apostles were sent not only to teach, but also to baptise ; it was not enough that they should teach Christian doctrine, they must also administer Christian sacraments ; and as far as we can judge from these words of our Lord, the one would seem to be quite as important as the other : “ Go and teach,” or make disciples of, “ all nations, and baptise them.”

And this impression concerning the importance of baptism is still further confirmed when we look at the account which another Evangelist has given us of this same conversation of our blessed Lord with His Apostles.



the Gospel of St. Mark (xvi. 15, 16) it stands thus: "Jesus said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned." Here it is distinctly stated that baptism is necessary to salvation; our Lord does not say that he that believeth shall be saved, but he that believeth *and is baptised*; faith then, or belief, is not of itself sufficient to secure our everlasting salvation; we must also have received the Christian sacrament of baptism.

Is this the language which Protestants use? is this the message which they deliver when they go out to preach the Gospel to heathen nations, or when they attempt to *convert* any portion of our own? *Could* they use this language to express their doctrine? Surely not; surely it is not too much to say that Protestantism leaves this solemn declaration of our Lord utterly without a meaning; it does not account for the prominent position which Christ's words assign to the Sacrament of Baptism. At the same time, since Protestants have at least retained the sacrament, have not rejected the use of baptism altogether, but *do* baptise as well as teach, they cannot be accused of positive disobedience to this commandment of Christ, though the doctrine which they hold renders the command unintelligible, and the declaration by which it was accompanied without a meaning. In order to shew with clearness that the contradiction between the Protestant doctrine and the teaching of the Word of God, upon this subject, is direct and immediate, we must go on to look at those passages which speak of baptism somewhat more at length, giving us a certain insight into what it really is.

Now we have already said that, according to the Catholic doctrine, regeneration, or a new birth, is a gift conferred on us by baptism, but that Protestants deny this: let us see whether our Lord has any where told us any thing on this subject. "Jesus said unto Nicodemus, *Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb and be born?*

Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 3-5). Here we are assured by Jesus Christ, first, that to be regenerated or born again is an absolutely essential condition of entering into the kingdom of God; and secondly, that this regeneration is a birth "of water and of the Spirit"—not of the Spirit only, but "of water and the Spirit." In what way are these words believed and understood by Protestants? They talk a good deal about the necessity of our being born again of the Holy Spirit; but do they ever say any thing at all about our being born "*of water and of the Holy Spirit?*" And if not, what right have they thus to set at nought the Word of God by their traditions, thus to put asunder what God has united? And in so doing, are they following the Bible and the Bible only, or are they not rather rejecting the plain language of the Bible, because it does not agree with some preconceived idea or theory of their own?

But here a Protestant may object, that, after all, our Lord does not expressly mention baptism in this place; perhaps He was not really speaking about it. Be it so, we reply; at any rate it is quite clear that He is speaking about regeneration or the new birth, and He says of it that we must be born of water as well as of the Holy Spirit; and we wish to know how a Protestant is to prove that he is going by the Bible and the Bible only, when he affirms that regeneration has nothing at all to do with water, or any thing else that is visible and external, but only with the Holy Spirit?

Of course, we are very well aware that the language of Scripture is sometimes to be understood literally and sometimes figuratively, and that it need not be literal in one place because it is literal in another; but the question is, How is a Protestant to determine for himself, and to persuade others, that in this particular instance it is to be taken figuratively, not literally? We read in the prophet Ezechiel (xxxvi. 25), that it was to be one of the blessings of the Gospel that "God should sprinkle clean water upon us, and that we should be clean;" and it is immediately added in the very same place, "A new heart also will I

you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Again, it is foretold by another prophet, that "in that day a fountain shall be opened for sin and for uncleanness" (Zech. xiii. 1); and other prophets have used the same language. Now these words would certainly seem to imply a connexion of some kind between a certain "sprinkling with clean water" and a cleansing from sin, and the gift of a new heart and a new spirit. I do not say that any body is *obliged* to give this interpretation to the words; and doubtless if there were nothing in the Gospel dispensation which really corresponded with the literal interpretation of these prophecies, it would be doing no great violence to the language of holy writ to understand them in a purely figurative sense. But when, on the contrary, we take up the holy Gospels, and find there an express declaration of our Lord that we must be born again of water and of the Holy Spirit, and an express commission given by Him to His Apostles, that they should go and administer to every creature a sacred rite, of which the outward and visible part is precisely this very element of "clean water,"—when, I say, we consider these things, thus comparing scripture with scripture, as Protestants tell us we should always be careful to do, the whole question assumes a different aspect, and I cannot see how Protestants can justify themselves from the charge of forcing words out of their obvious and natural meaning, and shutting their eyes to the plain declarations of holy Scripture, that the outward pouring of water does, by God's grace, cleanse us inwardly from all sin.

Let us, however, pass by for the present this conversation of our Lord with Nicodemus, as though it really were spoken about something else, and not about baptism; let us suppose that our Lord did not mean to say that we must be born *of water* and of the Holy Spirit, but only that we must be born of the Holy Spirit, who would work the same *effects upon our souls* as water does upon our bodies, *cleansing them from all spot and stain*; have not the Apostles *or the Evangelists* any where spoken of the Sacrament of *baptism*? and if so, have they spoken of it as an ordi-

nance conferring real spiritual grace, or only as a sign or symbol? We read in the Acts of the Apostles (ii. 38), that when Peter preached to the assembled multitude on the day of Pentecost, the people were "pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? And Peter said unto them, Repent, and be baptised every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Observe, this is the very first occasion upon which the Apostles exercised the commission entrusted to them by their Lord of preaching the Gospel; and soon as they are asked by those who gladly received their word, what they must do in order that they may be saved, they answer, that they must repent and be baptised. Why must they be baptised? "For the remission of their sins." What will be the consequence of their being baptised? "They will receive the gift of the Holy Ghost." This was the teaching of St. Peter, when he had himself been just "filled with the Holy Ghost:"—is it also the teaching of Protestantism?

Take another instance: you know the history of the miraculous conversion of St. Paul, how he fell to the earth and was struck blind, whilst he was on his road to Damascus, and how, after he had spent three days without sight, neither eating nor drinking, a devout man named Ananias was sent to him by God, that he might receive his sight and be filled with the Holy Ghost (Acts ix. 17); and "Ananias came unto him and said, Arise, and be baptised, and wash away thy sins, calling on the name of the Lord" (Acts xxii. 16). Ananias was a messenger sent expressly by Almighty God; did he hold out delusive hopes to Saul, and say what was false, when he bid him be baptised for the washing away of his sins? If not, how can Protestants, professing to receive their religious creed from the Bible, and from nothing else,—how can they dare to say, as they commonly do, that to connect the forgiveness of sins with any outward ceremony, such as baptism, is to return to the bondage of Judaism, and to obscure the glorious liberty of the Gospel?

There are many other passages in the New Testame-

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which I should like to quote upon this subject, and to examine at full length; but as I wish to say something about the other sacrament also, I can only just allude to some of the most important among them, and pass on. I would ask, then, whether to deny any spiritual grace to the Sacrament of Baptism is not a strange way of following that Bible which tells us that "as many as have been baptised into Christ have put on Christ?" (Gal. iii. 27.) Whether to deny that there is any connexion between the washing of baptism and the renewing of our hearts by the Holy Ghost, is not a strange way of following that Bible which teaches us that "Christ has saved us according to His great mercy by the washing of regeneration and renewing of the Holy Ghost?" (Tit. iii. 5.) Whether to deny that any outward washing can by God's grace effect an inward cleansing, is not a strange way of following that Bible which tells us that "Christ gave Himself for the Church, that He might sanctify and cleanse it with the washing of water by the word?" (Eph. v. 26.)\*

Remember, I have quoted these passages not to prove the Catholic doctrine, but in order to shew you that at any rate the Protestant doctrine upon the subject is not exactly that pure and simple following of the Word of God which Protestant professions would lead us to expect; and for this purpose, I think, nobody will deny that the passages which have been quoted are even more than sufficient. We will at once pass on, therefore, to that other sacrament which Protestants profess to have retained, but about which they are certainly as far as possible from having taken their doctrine from the Bible and the Bible only; I mean, the Sacrament of the holy Eucharist. Upon this subject the language of holy Scripture, wherever it has spoken at all, is so extremely clear and strong, and at the same time so identical with that which Catholics use to express their own belief about it at the present day, that it is not possible to set it aside by a mere appeal to the Bible; and Protestants themselves are very well aware of this, and

\* By "the word" is here meant the form of words used in baptising, which our Lord Himself enjoined, and which give sacramental efficacy to the "washing of water."

feel it keenly. Take up any Protestant work you please intended to disprove the Catholic doctrine, that is, the doctrine of Transubstantiation, and you will find that it proceeds almost entirely on the ground of its alleged absurdity, or contradictoriness, or impossibility; in a word, its inconsistency with common sense and human reason, not its opposition to the teaching of Scripture. Indeed it could not be otherwise, for the words and forms of speech which are necessary to express the Catholic doctrine are simply the words and forms of speech which are used by Christ and His Apostles. Thus, before the institution of the sacrament, when Christ forewarned His disciples of the great gift which He would one day bestow upon them, He said, "I am the living Bread, which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world" (St. John vi. 51): and we Catholics believe that He literally fulfilled this promise, and that He really did give bread which was His flesh, even the same flesh which He gave for the life of the world. At the moment of the institution itself, Christ said, "This is My Body—this is My Blood;" and we believe that it *was* His Body, and that it *was* His Blood. Again, St. Paul, writing after the institution and referring to the sacrament as celebrated by himself and the other Apostles, confidently asks, "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16); and we Catholics believe that it *is*; we believe that in the Sacrament of the holy Eucharist we do indeed partake or communicate in the Body and Blood of Christ. And yet once more, the same Apostle says, "He that eateth of this bread and drinketh of this cup unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. xi. 29); and this is precisely what Catholics say of the same case; for they know that the Lord's body is really there, and that the guilt of him *who partakes of it unworthily* consists in this, that he *does not discern it*, that he behaves as though it were not there and so "is guilty of the body and blood of the Lord

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Protestants, on the other hand, believe that Christ did not really give bread which was His flesh, but that when He said He would do so, He was only speaking metaphorically, making use of figures to express this simple truth, that as bread strengthens the body, so the benefits of His Passion should be the strength and support of the soul; they believe that at the last supper He gave to His Apostles not His Body and Blood, but something which should signify and represent His Body and Blood, or at least should put them in mind of it hereafter; finally, they believe that when the holy Eucharist is celebrated now, there is no actual communion of His Body and Blood, but only a commemoration, or calling to remembrance, of His death, wherein His Body was once broken and His Blood shed for our sakes.

... Such is the Protestant doctrine; and whether it be true or false, at least it is clearly *not* the doctrine expressed by the letter of holy Scripture. How, then, do they justify this departure from the strict and literal meaning of our Saviour's and His Apostle's words? how do they justify the symbolical and figurative interpretation of them which they have chosen to adopt? Chiefly by such arguments as these: that the literal interpretation gives the lie to our senses, involves what is plainly impossible, namely, that Christ's body should be in several places at once, and so on. I say that Protestants depend *chiefly* on such arguments as these, and with these of course I have nothing to do here; for I am trying Protestantism by the rule which it *professes* to follow, not by that which it really *does* follow; but they also sometimes quote a passage of holy Scripture in their behalf, and this I am bound to notice, though it is one which the most learned amongst them have long since given up and acknowledged to be useless for their purpose.

It is popularly urged, then, that the literal interpretation of the passages which have been quoted is disproved, and was indeed expressly condemned, by those words with *which our Lord concluded the first discourse in which they occur, the discourse recorded in the sixth chapter of the Gospel according to St. John, in which, after having promised to His Apostles that they should eat His flesh and*

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drink His blood, and so be completely united to Him and live for ever, by and by He says, "It is the spirit that quickeneth, the flesh profiteth nothing ; the words that I speak unto you, they are spirit and they are life." Protestants maintain that in these words our Lord plainly declared that He was not speaking literally when He talked of eating His flesh, but figuratively. It is not necessary that we should enter into an examination of the different interpretations by which it has been attempted to elicit this sense from the words in question ; it will be more to the purpose to shew that the sense itself is manifestly false ; and this, I think, may easily be done. For consider the great opposition which was made by the Jews to every part of this discourse. When first our Lord announced that He would give them "meat which endureth unto everlasting life," they asked for a sign whereby they might believe Him, and reminded Him of the manna or bread from heaven which God had given their forefathers in the wilderness. Jesus tells them that He Himself is "the true bread which cometh down from heaven, and giveth life unto the world." Then they murmured at Him for this ; but again He repeats what He had said before, and explains it still more clearly by saying, that "the bread which He would give was His flesh, which He would give for the life of the world." The Jews, not content to receive this deep mystery upon the mere word of Christ, then "strove among themselves, saying, How *can* this man give us His flesh to eat?" And once more our blessed Lord repeats His former declaration, putting it in different lights, but always inculcating in the very plainest and strongest terms the real presence of His flesh and blood in that bread which He was about to give ; never for a single instant does He allow His hearers to suppose that He was to be understood otherwise than according to the literal meaning of what He said. And hence "many of His disciples, when they had heard this, said, This is an hard saying, who can hear it? Then Jesus knowing in Himself that His disciples murmured at it, said unto them, *Doth this offend you ?* What, and if ye shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth, the flesh profiteth nothing ; the wor

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that I speak unto you, they are spirit and they are life. But there are some of you that believe not. Therefore say I unto you, That no man can come unto Me, except it were given unto him of My Father." Did these words remove the impression which the previous part of the discourse had created? did the people understand them, as Protestants do now, as clearing up at once all that was "hard" and mysterious in what had gone before? So far from it that the very next words which follow in the sacred narrative are these: "*From that time many of His disciples went back, and walked no more with Him.*" Then said Jesus unto the twelve, Will ye also go away? And Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." You see that spite of these words, which Protestants would fain assure us "*plainly declare* that our Lord was to be understood figuratively, not literally," *many* of the disciples went back and walked no more with Him; shewing thereby that they at least did not understand that the doctrine they had heard was made at all more easy by the last few words which our Lord had spoken; and when the twelve are asked whether *they* too will go away, they answer, not that they see no difficulty, nothing high and mysterious and surpassing human understanding, in the doctrine which their Master has just been teaching them; but, on the contrary, that they believe only because they are sure that He is the Son of the living God, who therefore cannot possibly be deceived Himself, and cannot possibly deceive others, and whose almighty power is perfectly able to make good His word, and to fulfil the promise He had made them, even though it seem hard and perhaps impossible to the human understanding. Certainly nothing can be plainer than that the Protestant interpretation of these words never entered into the minds of those who heard them, whether of the many who went back, or of the few who remained faithful; and this perhaps is a sufficient demonstration that the Protestant interpretation is false, since if our Lord had really intended to remove the stumbling-block which His former expressions, being understood literally, had placed in the

way of so many of His disciples, He would have chosen language that should effect that purpose; the language that He actually *did* use was as far as possible from having any such effect; we may safely conclude therefore that such was not its object, is not its real meaning.

But how, then, is it to be understood? what is its true connexion with all that has gone before? This question more properly belongs to an instruction on the Catholic doctrine of Transubstantiation than to a mere examination of one of the errors of Protestantism, which is all that is here attempted: nevertheless, for the sake of providing something positive as an antidote to the false interpretation so current among our countrymen, it will be worth while just to state the common Catholic interpretation; and I may as well mention, that it is the one given by an ancient Christian Bishop, who lived more than a thousand years before the Reformation; so that you see it is no novel interpretation invented merely to contradict modern heresy, but it is what Christians in former days always supposed to be the meaning of these words, until heretics arose and taught otherwise. "What means 'the flesh profiteth nothing?'" asks St. Augustin, writing upon this very text. "It profits nothing in the way in which they understood it; for they imagined Him to speak of flesh as it is torn to pieces in a dead body, or as it is sold in the shambles, and not as it is animated by the spirit. Wherefore it is said, 'the flesh profiteth nothing,' just in the same way as it is said elsewhere, 'knowledge puffeth up' (1 Cor. viii. 1). Does it follow, then, from these words, that we must hate knowledge? far from it. What then is meant by saying that 'knowledge puffeth up?' It does so when it stands alone, without charity; therefore the Apostle immediately adds, 'but charity edifieth.' Add to knowledge charity, and then knowledge will be useful, not by itself, but through charity. So here also, 'the flesh profiteth nothing,' that is, the flesh *alone*; but let the spirit be joined to the flesh, as charity to knowledge, and it profits very much."

*The flesh separated from the spirit would profit nothing; but Catholics do not believe that in the holy*

charist Christ's flesh is separated from His spirit; on the contrary, they expressly teach that in that blessed sacrament is contained the Body and Blood of Christ, together with His Soul and Divinity: and this, as St. Augustin so clearly explains, is altogether a different thing. The Jews understood our Lord to say, that they were really to receive His flesh and blood; but they imagined that it was to be after the same gross and carnal manner in which ordinary food is taken and consumed. In the first part of this belief they were right, and our Lord says nothing whatever to contradict it; and *because* He says nothing, many even of those who had been His disciples "go back, and walk no more with Him;" but to correct the other part in which they were mistaken, namely, as to the *manner* of receiving it, He speaks of His Ascension, in which His Body should be taken up whole and entire into heaven; and He goes on to tell them that the Body they should receive in the blessed sacrament of which He had spoken was to be, not a carnal, but a spiritual, Body; it was to be His flesh united with His spirit, and animated by it. He does *not* tell them; and none but Protestants have ever imagined that He told them, that what they should receive would not be His body nor His flesh at all, for that He had only been speaking figuratively about the necessity of believing in Him, and receiving His doctrine; and therefore His explanation did not satisfy those who would not believe; and Christ knew and said that it would not satisfy them: "there are some of you that believe not." Had His words taken away the mystery, those who had already been His disciples would have had no difficulty in believing; but because they did *not* remove the mystery, but rather added another and a still higher mystery, therefore "they went back, and walked no more with Him."

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HOW THE POPE BECAME A KING.'

III. THE PEOPLE CHOOSE A PROTECTOR.



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## How the Pope became a King.

### III. THE PEOPLE CHOOSE A PROTECTOR.

BETWEEN two and three years ago, as you will remember, some wicked men conspired against the present Pope, murdered his prime minister, and besieged him in his palace. Their object was, if possible, to banish all good men from his counsels, or to put them to death; for they were little scrupulous as to the means they employed to effect their purpose. That done, they intended to keep the Pope a prisoner, and use his name as a sanction to all their proceedings. Pius IX., however, escaped out of their hands, and thus God defeated their wicked machinations. You remember also, I dare say, that the French nation sent an army, who drove out the band of conspirators and adventurers who had possession of Rome, and restored the Holy Father to his dominions.

Now if you were familiar with the history of the Popes, you would not need to be told that this is by no means the first event of the kind that has occurred. The successors of St. Peter have often thus been cruelly persecuted, and as often, by God's Providence, as wonderfully reinstated on their temporal throne. We Catholics can see many reasons why Divine Wisdom has seen fit to permit these trials. It seems to us but natural to expect that he who represents Jesus Christ on earth should drink most deeply of the chalice of His sorrows, and be most nearly conformed to His Passion; and it has a most antichristian look in our eyes, when we see Protestants pointing triumphantly on such occasions to our Holy Father's cross—that cross which Jesus calls His best beloved especially to share with Him—as a token of God's displeasure and abandonment. This *very reproach* only places in a stronger light the resem-

blance of his sufferings to those of our Divine Redeemer : we remember Him who was counted "as one struck by God and afflicted" (Isaiah liii. 4) ; we think we hear once more the chief priests tauntingly exclaiming, "If He be the King of Israel, let Him now come down from the cross" (Matt. xxvii. 42). No, Jesus will never descend from the cross till all His afflictions are fulfilled in His suffering members. How little do those who have broken communion with the body in which He dwells understand of the spirit of that Gospel of which they talk so loudly and so confidently !

But we can perceive another reason why God should frequently have allowed the Popes to be treated with so much violence and injustice, and it is this, that men might see how necessary it was that the Father of Christendom should be placed in a situation which secured his independence of action, and thus be led to admire the wisdom of Providence, which has given him a territory of his own, in which, being himself supreme governor, he is free from all earthly control or interference. For had it been otherwise, instead of these occasional persecutions, which edify even while they afflict the Church of God, we should have had, humanly speaking, a permanent state of oppression on the one side, and of dependence on the other, such as we now see in the case of the Autocrat of Russia and his Bishops, and in former days of the Emperors of Constantinople and the Patriarchs of that city. At best, Catholics would never have felt sure that they heard the free and unbiassed voice of their spiritual Father. Of course, it is conceivable that God might have supernaturally restrained the rulers of this world from oppressing the head of the Christian Church, or by a constant miraculous interposition, have obviated the disastrous effects of their tyranny. But this would not have been in accordance with the usual laws of His government ; God having seen fit in His general Providence to act by ordinary means even for the accomplishment of supernatural ends. You know how jealous earthly governments are of any spiritual power, and how desirous always of reducing it to the condition of a mere engine in their hands. Their object is to make the *ecclesiastical* power a function of the state, which they can

use for their own natural ends. It may be that they consider a certain portion of religious training desirable ; so much, in fact, as they think tends to make men useful and quiet members of society, and has a decorous and respectable look about it ; but this, I repeat, is a *natural*, not a supernatural end. But how utterly opposed is such a view to the design of our Lord, whose "kingdom," as you know, from His own blessed lips, "is not of this world." It is altogether supernatural in its object, in its aims, in its means, in its laws, and in its sanctions. The Church is a queen, and cannot serve except in the sense in which her Lord served,—a service of love, not a service of bondage ; a service by which she wins and trains men's souls for heaven, not a bondage by which she stoops to become herself the slave of their ambition and of their passions.

What I have said of governments in general is especially applicable to all Protestant governments. It is their *vocation* to endeavour to enthrall, when their aversion does not impel them to persecute, the Church. To Catholic governments it is applicable as far as the earthly element enters into them. There have indeed been glorious exceptions of pious kings devoted to the Church, who lent all their authority to uphold, not to oppress her ; but human nature cannot be trusted, and power is very corrupting to the heart, and therefore God willed not that the supreme Pastor of His Church should be the subject of any earthly sovereign, or owe a doubtful and precarious independence to his forbearance and moderation. Fancy what the condition of the whole Church would have been, whenever the monarch desired some concession at his hands. Imagine the Pope a subject of such a ruler as the Landgrave of Hesse, who wished to marry two wives at a time, and to whom the (so-called) reformer, Luther, accorded this indulgence ; or of our own Henry VIII., who wished to marry as many in succession as pleased his royal caprice ; or Joseph II., emperor of Germany, who desired to meddle in every department of the Church, and new model her discipline and ritual and even her doctrine. We know how kings exerted *all their power* on such occasions to win over or intimidate *the local bishops*, and how they often succeeded in their at-

tempts. The servility of the Eastern bishops to the Greek emperor furnishes an example. But beyond the reach of the imperial arm there sat one who failed not to raise the voice of authority, so that the whole body of the faithful were never at a loss for clear direction even when many of their pastors were weak or base enough to betray their trust. True it is that the successors of him on whom the Church is built would never have given way in any essential point of faith or morals, or have sacrificed any fundamental principle of the Church's constitution ; but how little chance would they have had of being able to make their voice heard, when it was in the power of the monarch, under whose temporal rule they lived, to imprison them when opposed to his encroaching designs, or refusing to sanction his vices ; to intercept their communication with their universal flock, and in many other ways to thwart and hinder the free exercise of their spiritual power. No, it was necessary that the lever, as it were, of the whole Church should rest on secure and independent ground. It was necessary for the peace and the well-being of Christendom, as hitherto it has been constituted. The future is in God's hands : it is of the past and the present we alone speak ; and we may confidently say, that the experience of many centuries has given ample proof of the wisdom of God in having thus provided for the independent action of the Vicars of Christ.

In the conclusion of my last Tract I gave you a short account of the cruel treatment which a holy Pope met with at the hands of one of the Greek emperors. It may serve you as a specimen of what they were continually liable to, in a greater or less degree, whenever, for conscience' sake, they resisted the emperor's will, and the latter had the power of wreaking his vengeance on them. It serves also to illustrate a remark I have already made ; for had the Popes been guided by mere human and natural feelings, sense of personal wrong, and the continual apprehension of outrage, would have combined with the desire of power and independence to induce them to urge the Italians to cast off their allegiance to the Greek Emperor. But it was *not so* ; on the contrary, it was to them, as we have seen

that the emperors were indebted for the continued fidelity of their subjects after their gross neglect and repeated provocations.

We are now, however, coming to the time when these Eastern despots were to fill up the measure of their offences, and Italy to rise with indignation against their impious rule. Leo, an Isaurian peasant, hence known in history as Leo the Isaurian, had been chosen to fill the throne of Constantinople, to which high elevation his courage and military distinction formed his only title. Grossly ignorant, he was moreover addicted to Jewish and Mahometan superstitions. The followers of the impostor Mahomet, an impious sect, which had arisen in the previous century, and had conquered a large part of Asia, denied the divinity of Jesus Christ and the Three Eternal Persons of the Sacred Trinity. They said that there was but one Person in God, and that God had never taken human nature. They abhorred, therefore, the images of the Redeemer, of His holy Mother, and of the Saints; and it is needless to tell you that the Jews, who struck our Lord's divine countenance, who buffeted, who spit upon Him, and who nailed Him to the cross, hated all representations of His sacred humanity, and reviled Christians for honouring them. It is said that while Leo was still practising an obscure trade in his youth, some Jewish fortune-tellers promised him the empire, if he would abolish the worship of images. It is very possible. The Devil offered our Lord all the kingdoms of the world, if He would fall down and adore him. Be this as it may, after Leo came to the throne he retained his leaning to the wicked tenets of the enemies of Christianity, and was encouraged in it by the Mahometan and Jewish impostors whom he gathered round him, and particularly by a Syrian Christian, called Bezer, who, while prisoner among the Mahometans, had given up his faith, but whom the Emperor valued on account of his great bodily strength, and the conformity of the apostate's dispositions to his own.

Leo at last took the opportunity of a volcanic eruption occurring in the Grecian Archipelago, to declare that God *was thus manifesting His displeasure against the veneration of images*, and to forbid their honour. There does not

seem to be much obvious connexion between the two facts ; but Leo was a despotic sovereign, and might talk nonsense with impunity. Soon after he proceeded to destroy the objects of his impious hatred, and gave orders that the sanctuaries should be stripped of their gold and silver ornaments, and of every thing that gave splendour to God's service ; all which, of course, were to find their way into the imperial coffers. Indeed there can be but little doubt that avarice was Leo's chief motive for his pretended zeal ; and it is remarkable how like he was in this to the Protestant (so-called) reformers, who, while professing to be zealous for the simplicity of God's service, seemed to think the spoils of His temples were most appropriately employed when taken to enrich themselves and adorn their own houses. I cannot stop here to treat of the Catholic doctrine of the veneration of holy images, which would lead me away from our subject ; but I wished just to draw your attention to the character and motives of these first pretended reformers of Christian worship. Can you suppose that God makes use of such instruments to do His work and vindicate His honour ?

Over the entrance of the imperial palace was a large golden Crucifix, placed there by Constantine the Great, in memory of the Cross which had appeared to him in the heavens. More than four hundred years had now elapsed, and this image of our Lord was held in the highest veneration by all Constantinople. When, therefore, a servant of the Emperor proceeded to plant a ladder that he might ascend to demolish the image, some women who were on the spot besought him with tears and entreaties to forbear. Deaf to their prayers, he ascended, and with profane hand dealt several blows with a hatchet on the blessed countenance of the Redeemer. Seized with indignation, the women drew the ladder from under him, hurled him to the ground, and put him to death.

The fury of the Emperor now knew no bounds, and a cruel persecution was begun against the Church. Besides ordering the execution of the women, he punished with death or mutilation whoever refused to obey his edict commanding the destruction of the images. Among his other cruel

ties may be mentioned the following. There was a person of high merit, who, with twelve others, gave instruction, both religious and secular, free of all charge, and had under his care a magnificent library, founded by Constantine. Leo's predecessors had valued this institution much, and had treated it with high honour; but Leo hated both piety and learning, and was besides determined to make every thing bow to his will. Upon the refusal, therefore, of the librarian to adopt his heresy, he shut him up along with his twelve assistants in the library, and setting fire to the building, consumed both it and them together. I am not giving you the history of the Eastern empire, or I might tell you how his subjects revolted against him, and what further cruelties and sacrileges he committed; but we must return to Italy.

There were Christians from the West present when the outrages I have related were perpetrated against the holy images; and when they brought back word of all that had been done, horror and consternation filled the hearts of men. Orders also arrived from the emperor peremptorily enjoining the execution of the edict, with threats against the Pope should he offer any opposition. The exarch of Ravenna having proceeded to enforce it, the Italians rose in indignation to resist the sacrilege, cast down the images of the emperor, and trampled them under foot. Throughout the exarchate of Ravenna and the duchy of Rome, the population with one accord cast off all obedience to the emperor, expelled his governors, elected their own magistrates, and threw themselves on the protection of the Pope;\* nay, they resolved to dethrone Leo, choose another emperor, and carry him to Constantinople to be crowned.

Now what was the Pope's conduct in this emergency? First of all I must tell you what was his conduct as Head of the Church. It was the holy Pope Gregory II. who at that time occupied St. Peter's chair. He immediately condemned the decree of the Emperor, and wrote him a letter of severe expostulation. He addressed letters also to all

\* The provinces which threw off obedience to the Emperor were, *the Duchy of Rome, Campania, Ravenna, and the Pentapolis,—the bulk of what now constitutes the Papal States.*

parts, exhorting the people both to reject the heresy and to resist the ungodly edict. You may be willing to allow that he was right, as the Head of the Church, in exhorting his flock to reject false doctrine; but you may, at the same time, question perhaps the propriety of the injunction he gave the people to resist the civil power. Did not the first Christians, you may ask, suffer all things patiently at the hands of their persecutors; and had not many Popes treated heretical emperors with the honour due to them as temporal rulers, even while condemning the errors they upheld? True; but you must remember, first of all, that at no time whatsoever have Christians thought it their duty to acquiesce in ungodly and sacrilegious deeds, though under certain circumstances they have submitted to any amount of personal suffering. The pagan persecution was mainly directed against the *persons* of the Christians, whom they accused of atheism for refusing to honour their false gods. The persecution did not, as it were, directly assail God Himself. However, I have only to remind you how the early Christians faced death, and tortures worse than death, when required by their persecutors to trample on the Cross, for you to see that such a principle as that of submitting to authority when enjoining impious deeds, is, and ever was, most detestable in the eyes of all true followers of Christ. And do you suppose that those early Christians who suffered death rather than insult the image of their Lord, would not also have rescued that image by force, had it been possible, from the hands of the pagan magistrates? Would it not have been their duty to do so? Again, under the persecuting heretical emperors, I grant that various Christian truths were assailed and blasphemous errors advanced on pretence of honouring Christ and the faith He had taught; but still the persecution discharged its fury upon men, and not upon holy things. Such persecution might, therefore, under certain circumstances, be endured without compromising God's honour. The Popes no doubt had hitherto had wise and good reasons for encouraging the Italians to maintain their allegiance to their Greek rulers, notwithstanding their frequent heresies; but you may be sure that, whatever those *reasons* were, the principle of passive submission to the



civil authority, when armed against God and His holy faith, never formed the ground of them.

The persecution which Leo raised differed, however, from former persecutions, in that it was an open, direct, and ungodly attack on Christ Himself. It struck immediately at Him whom all, persecutors as well as persecuted, adored as their God ; it fell not alone upon the defenders of holy images, but upon the images themselves, and consequently upon Him whom they represented. Active resistance, therefore, became not merely allowable, but a sacred duty. That man's faith and charity and zeal for God must be most weak indeed who could stand by and see the image of his Redeemer vilely treated, broken in pieces, and trampled under foot, without raising a hand in His defence. Is that the sort of patience we can admire ? Would it be patience at all, and not rather a detestable coldness and insensibility of heart ? If we see a man bearing quietly every injury committed against his own person and interests, we call him meek and enduring ; but if we see him stand coolly by while his father is outraged and insulted, do we then give him credit for his patience ? Rather do we not abhor him for his lack of filial love and reverence ? It is therefore just and holy, and the Church has ever so deemed it, to resist ungodly and impious deeds ; while it is, at the same time, a merit to bear patiently mere personal sufferings.

But you will perhaps say, that, even granting all this, you must suspect the Pope's motives. It was so manifestly his own interest to free himself from the galling tyranny of the emperors, and to take advantage of what had occurred to set up an independent sovereignty of his own. Mark, then, what was the line he pursued as temporal governor. As far as the supreme interests of Christ were concerned, who is the King of kings and Lord of lords, he resisted, and enjoined resistance ; but so far from taking advantage of the state of things to break asunder the last tie between Italy and the Eastern Empire, he exerted himself to the utmost to restrain the indignation of the people ; persuading them to abstain from all aggressive *acts against the Emperor, and to limit themselves to resistance, and that only so long as he continued to wage war*

against God ; hoping still and waiting for his conversion, and ready, should this happy event take place, to be the mediator of peace between him and his subjects. However, it was not God's will that it should be so. He had decreed to maintain the Pope in the possession of that sovereignty with which the free will of his people had invested him, and all events were ordered to that end. It was Divine Providence, and not the Pope's ambition, that raised him to his temporal throne.

The infatuated Emperor now conspired against the Pope's life. We hear of no less than six attempts at assassination on his part ; but they were defeated by the fidelity of the Romans, who bound themselves by a solemn oath to sacrifice their lives, if necessary, in defence of their holy Father. One of the assassins suborned by the Emperor owed his safety to the mercy of the Pope, who prevailed upon the Romans to spare his life, when he was about to become a sacrifice to their fury. Meanwhile the Pope had recourse to those weapons on which he placed the most reliance. He redoubled his prayers and fasts ; he gave abundant alms, and, accompanied by his clergy, besought the assistance of Heaven by solemn processions and litanies ; he exhorted his people to be zealous for the faith and persevering in good works, and while determined in all good conscience to obey God rather than man, nevertheless to preserve their affection and fidelity to the empire. By and by the Emperor bribed the Lombards, who had at first generously sided with the Pope, to go and attack Rome. They were a faithless nation, and their forbearance could never be reckoned upon for long. The Pope had done his best, in the capacity of temporal ruler, to place the city in a state of defence ; but his trust was in God, and in spiritual rather than in temporal aid. His paternal heart longed to put a stop to the misery and desolation of the country. Once more, then, we see the good shepherd, as we have so often seen him before, go forth to rescue his sheep from the wolf. Followed by his clergy, he sought the camp of the Lombard king, and presented himself as a suppliant before him. Christ had promised to be with His servants, and to give them "*a mouth and wisdom*" (Luke xxi. 15) which none

should be able to resist; and we see here an instance of the fulfilment of His word. Scarcely had St. Gregory ceased speaking, when King Luitprand, who seemed suddenly to be transformed from a lion into a lamb, prostrated himself before him, and promised at once to leave the Roman territories, and inflict no further injury. Then proceeding forthwith to St. Peter's church, at that time outside the walls of Rome, he laid aside his mantle, his diadem, his military belt, his gilded sword, his silver cross, and all his royal ornaments, and kneeling before the holy body of St. Peter, offered them to God and to the prince of the Apostles; and then arose, and went his way into his own country. Can you help seeing something supernatural in such events as these? Was not the hand of God made visible, as it were, to protect the ruler of His Church, and to be with him in all he undertook? It would be but a repetition of the same story to tell you how often the immediate successors of St. Gregory II. devoted themselves in like manner, even at the risk of their lives, for the good of their people; several times prevailing upon the Lombards, fierce and rapacious as they were, to restore their unjust conquests; and we must remember they restored them, not as possessions of the empire, but for the sake of St. Peter, and at the prayer of his successor. What wonder that the Pope received in return the blessings of a grateful people, and that cities and countries should be desirous of placing themselves under the protection of such a ruler? The world has never seen a like example of fatherly government; never has it beheld a rule which could be so truly characterised as a rule of justice and mercy; and yet this is the power in which Protestantism has pretended to see the dominion of Antichrist, the great enemy of God and of His Christ, who, the Apostles foretold, should persecute the Church of God in the last days.

Leo was succeeded by a son more wicked than himself. Nothing, therefore, was to be hoped for from the East. The Emperor Constantine Copronymus was busied in waging war against holy images; effacing the remaining pictures of Christ and His Saints from the walls of the churches, and causing dogs and horses to be painted in their place; burn-

ing and desecrating the relics of holy martyrs ; cutting off the noses and ears, tearing out the tongues, and putting out the eyes of such as would not consent to his impiety ; inhumanly scourging others, or having them cast into the sea, or put to death in other cruel ways. Constantinople was full of blood and lamentations, while this crowned monster knew no amusement more exciting than that of witnessing the tortures of his victims, or listening to the account of the barbarities, the execution of which he had commanded, and bursting into savage fits of laughter at the recital. His timid and worldly Bishops, corrupted or terrified by the tyrant, dared not raise a voice in defence of the faith, or basely renounced it to flatter their imperial master. But the Church counted glorious martyrs by thousands among her religious orders ; and the Bishops of every other part of Christendom, with their spiritual father the Pope at their head, denounced his heresy, and bore united testimony to the Church's unvarying creed. The Popes, however, still continued to give the emperors honour, as nominal sovereigns of Italy, dating all their decrees from the years of their reigns. An exarch still resided at Ravenna ; but his authority was a mere shadow. Italy dropped from the hands of the emperors ; it was not torn from them by the Popes. They forfeited their right to reign on every possible ground. First, as being incapable of defending their subjects ; secondly, as arming themselves against them by urging their ferocious neighbours to attack them ; and thirdly, as outraging their religion, and attacking God Himself. The Most High, whom they blasphemed, had weighed them in the balance, and found them wanting ; and the kingdom was taken from them.

On the other side the Alps was a valiant nation, zealous for the faith, and devotedly attached to the see of St. Peter. They originally came from Germany, and had conquered Gaul ; they were called Franks ; and their descendants, mingled with those of the ancient Gauls, form the present French nation. Pepin, an heroic and pious king, ruled over them at this time ; and Pope Stephen II. began to turn his eyes towards the Frankish king as a defender of *holy Church* in her need. The cruel Astolphus, king of

the Lombards, had taken Ravenna, and now threatened to follow up his conquest by that of the duchy of Rome. He consented, however, upon receiving an embassy from the Pope, to sign a treaty of peace for forty years, but perfidiously broke it a few months afterwards, threatening the Romans with universal slaughter unless they submitted. The Pope made now one last attempt to move the heart of the Greek emperor, and wrote to him, entreating him to rescue Italy from ruin. Meantime, like his holy predecessors, he sought the assistance of Heaven by public devotions and penitential acts. Barefooted, with his head sprinkled with ashes, and bearing on his shoulders an image of our Lord, he walked in procession, followed by his people. To the cross was fastened the treaty of peace, which Astolphus had so faithlessly broken. While thus committing his cause to God, he sent presents to the barbarian king; but seeing that neither gifts nor entreaties could restrain him, and that no help came from the emperor, he commended his flock to God and to St. Peter, and took the road to Pavia, the capital of Lombardy. Many followed him to some distance, weeping and imploring him to return, knowing the danger to which he was exposing himself; but charity fears nothing, and the holy Pontiff pursued his way. As he drew nigh to Pavia, Astolphus sent and bade him not dare to come and speak to him of restoring Ravenna and the other cities of the exarchate; but the Pope replied, that no fear should deter him from his purpose. Accordingly, he proceeded to Pavia, and presented large gifts to the haughty monarch, beseeching him to restore the cities he had so unjustly conquered. But Astolphus remained unmoved by the prayers of the holy Pope; yet he ventured not to injure him, or openly to oppose his departure, though the Pope made no secret of his intention of passing over into France. When he was gone, however, the Lombard king sent troops to intercept his journey. It was the dead of winter when the venerable Pontiff crossed the Alps. In spite of snow and storms, and the treacherous Lombards, who hung upon his steps, he safely effected the passage of the *mountains*, and giving thanks to God proceeded on his way.

*King Pepin sent an honourable escort to attend him,*

and along with them his little son, twelve years of age, afterwards the renowned Charlemagne ; and he himself followed to the appointed place of interview. And now we shall see how a truly Christian king in those days met the father of the Christian Church. Remember, here in the eye of the world was, on one side, a great and powerful monarch, and, on the other, an aged Bishop, who came to implore his help. But how did Pepin behave? He went forward a league from the town where he had appointed to meet him, and alighting from his horse, prostrated himself before him, with the queen and his children, and the great nobles of his court. Then rising, he accompanied the Pope on foot, holding the bridle of his horse. Pepin thought himself honoured, not degraded, by thus paying homage to Christ's representative on earth. And so the whole train proceeded, as I have described, and entered the city of Pontyon, singing hymns to God. Pepin, as you will expect, zealously took up the Pope's cause, and made a solemn promise, in the name of himself and of his children, to restore to the Pope the cities and territories which the Lombards had seized. The Pope, however, would not permit him to take up arms until repeated embassies had been sent to Astolphus, conjuring him by every Christian motive to make restitution. All remonstrances were fruitless ; Astolphus replied only by menaces. Then Pepin crossed the Alps, and besieged Pavia ; but the Pope again besought him to spare Christian blood, and so a treaty was signed, by which Astolphus and all his lords bound themselves by oath to restore Ravenna and the other cities. Pepin, on the faith of this promise, went back with his army into France, and the Pope returned to Rome ; but when the danger was passed, the perfidious Astolphus broke his word, refused to restore the cities, and carried fire and sword into the Roman territory, laying waste the whole country, and committing fearful sacrileges and outrages, such as pagans have scarcely equalled. He then laid siege to Rome ; but Pepin, at the earnest request of the Pope, and mindful of his sacred promise, hastened back into Italy, and Astolphus was soon reduced to become himself a suppliant.

*And now we behold, to our surprise, the Greek Emperor*

come forward again on the scene. His ambassadors appear in the presence of the victorious Frank, while encamped before Pavia, and presenting magnificent presents from their master, entreat him to restore the cities of the exarchate to the empire, or at least not to give them to the Pope. Then Pepin made that never-to-be-forgotten answer, sufficient in itself to render his name illustrious: "That it was for no earthly consideration that he had exposed his life so often in battle, but solely for the love of the blessed Peter and for the remission of his sins; and that not for all this world's riches would he take back that of which he had made an offering to the prince of the Apostles." And so he nobly fulfilled his promise, and executed a deed, by which he made a perpetual donation to St. Peter—to the Roman Church, and to the Popes for ever—of Ravenna and the other cities, including the whole of the exarchate, and the deed was laid on the tomb of the Apostle. Some call this a donation, some a restitution. It was both. It was a restitution, because those cities had previously placed themselves under the protection of the Popes, who had so often obtained their liberation from the Lombards; and it was a donation, because by the right of war, Pepin might have retained for himself what had been purchased by the blood and treasure of his nation. Yet, though an ambitious king, he never contemplated such an act; and hence you may conclude how deeply this reverence for the successor of St. Peter was engraven on the hearts of Christians in those days. Of the Greek Emperor I need say nothing; you will rather wonder that he was not ashamed of putting in a plea for himself, after all you have heard of his conduct.

We thus see the temporal power of the Popes—a power they had increased from the days of Gregory the Great in *fact*, and since Gregory II. in *name* also—fully recognised. We see that it was the force of circumstances, or rather the hand of God, and not their own ambition, which bore them up and placed them on the throne they occupy. They reign by a juster title than any existing dynasty can boast, the unanimous and free choice of a grateful people, guaranteed *also* to them and sanctioned by the united voice of Catholic Christendom.

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# PROTESTANTISM WEIGHED

IN ITS OWN BALANCE,  
AND FOUND WANTING.

No. IV.

THE SACRAMENTS (CONTINUED).



By Permission.

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## The Sacraments.

(CONTINUED.)

HITHERTO we have spoken only of those sacraments which Protestantism has at least professed to retain; though, by emptying them of those high and precious gifts which the Word of God and the Church assign to them, it has made them to appear unmeaning and almost useless ordinances. It remains for us yet to say something about "those other five, commonly called Sacraments," which the Reformers so unceremoniously rejected.

The account of these ordinances which is given by the Protestant Establishment of this country is this, that "they have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." I suppose that the latter branch of this division, "partly are states of life allowed in the Scriptures," is meant to refer to Matrimony; and that the rest, Confirmation, Penance, Holy Orders, and Extreme Unction, are what "have grown of the corrupt following of the Apostles." We will first say a few words, therefore, about Matrimony, and then go on to speak of the other four.

Now, although Protestants will not allow that Matrimony has been raised by Jesus Christ from a mere civil contract to the dignity of a Christian sacrament, yet they themselves believe that *some* important change was made by Him in its character and obligations; that He raised it above what it had been before: but a portion at least of their belief on this subject is not warranted by any express declaration of Holy Scripture. Protestants do not believe that marriage is precisely the same thing now that it was *before the coming of Christ*. For under the law of Moses *the Jews were allowed to have more wives than one at a*

same time ; and, moreover, the husband and wife were in several cases allowed to separate from one another, and to marry other persons. Now, in both these respects, no persons professing themselves to be Christians consider that the Christian of the present day has the same license that the Jew had then. And why not, except because they believe that Jesus Christ has, in some way or other, changed the character and obligations of this contract between a man and his wife ? But how and when did He change it ? Upon the second of these points, Protestants, who profess to go by the Bible and the Bible only, can refer to His words recorded by St. Matthew (xix. 5) and by St. Mark (x. 7), where, after having repeated that saying of Adam when the first woman was made, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh" (Gen. ii. 24), He immediately adds, "Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder." And then, in answer to a question proposed by some of His hearers about the law of Moses upon this subject of divorce, He goes on distinctly to abrogate that law, and to lay down a much higher and stricter law. I say nothing at present as to whether Protestants understand this law aright, and whether they practise it or not ; at any rate, they allow that a new law *was* instituted, exalting in this particular the character of Matrimony, by making it an indissoluble contract ; that is, a contract which, when once made, could never be broken except by the death of one or other of the parties ; and so far, at least, they can allege the authority of the written Word of God for what they say. They can prove from the very letter of Holy Writ, that whereas before the coming of Christ marriage was a contract which could be dissolved for various causes, now it could no longer be dissolved. But as to the other change in its obligations—that a man cannot enter into this contract with more than one woman at a time—where is the scriptural authority for this most important law ? This *was not the practice* of the patriarchs ; it was not ordained *by the law of Moses*. By what authority, then, do Protestants insist upon it ? Where is the text of Scripture that

enjoins it? Sometimes, indeed, they quote the words of St. Paul to Timothy, in which it is stated that "a bishop should be the husband of one wife;" and the same is repeated also concerning a deacon (1 Tim. iii. 2, 12).<sup>\*</sup> But this does not prove that the same obligation is binding also upon the laity: on the contrary, Protestants have been found before now who have drawn from these same passages the very opposite conclusion—namely, that bigamy is not sinful in an ordinary Christian, because it is expressly forbidden only in the clergy. It is only natural, they have said, that something more should be required of the clergy than of the people: St. Paul requires of the clergy that they should have but one wife; it is clear, therefore, that it is allowable to the people to have more than one. This was their argument; neither is it possible, by any text of Scripture, to refute them. Whatever Protestants may say, therefore, they do, in point of fact, believe that Christ has altered the laws of Matrimony in a very important particular not mentioned in Holy Writ.

All this, however, you will say, does not prove that the Catholic Church is right in calling Matrimony a Christian sacrament. Of course it does not; but this is not my purpose. I have said again and again, and I cannot repeat it too often, that I have not undertaken in these pages to prove the truth of the Catholic doctrine upon this or any other subject. I am only questioning Protestantism, and trying certain portions of it by its own standard, the written Word of God; and I say that, upon this subject of Matrimony, Protestants believe a most important truth which that standard does not warrant them in believing. They agree with Catholics in looking upon marriage as something higher and more noble now than it was under the Jewish law, inasmuch as it is now indissoluble, and then it was not; now it can be contracted with but one person only, then it could be contracted with several: but for this last assertion they cannot give any authority from the Bible, and they

<sup>\*</sup> The meaning of these sentences is, not that every bishop and deacon must have a wife (for St. Paul himself had none), but that no one should be admitted to holy orders, either as bishop, priest, or deacon, who had been married more than once.

will not allow the authority of any thing else. Of course we Catholics believe it on the authority of the Church, which is "the pillar and ground of the truth," and which has always so believed and so taught; but then we believe also, on the same authority, that Matrimony is no longer a mere civil contract, but that it has been raised by Christ to be a sacred mystery, signifying the inseparable union between Himself and His Church (Eph. v. 31), and that there are annexed to it, by His appointment, certain special graces, to enable those who undertake it, worthily to fulfil its duties; in other words, we believe that it is a Christian sacrament.

We believe also that there are four other sacraments instituted by Christ, which Protestants reject, and concerning which they tell us that they "have grown out of a corrupt following of the Apostles." What do they mean by "a corrupt following of the Apostles?" I suppose they will allow that the Apostles themselves followed Christ; did what He bade them; used those ordinances and taught those doctrines which He had commanded them; and I suppose they will allow also that we shall not do wrong if we follow the Apostles: indeed St. Paul expressly exhorts his Corinthian converts, "Be ye followers of me, even as I also am of Christ" (1 Cor. xi. 1). If, then, in these four sacraments we have followed the Apostles, and "kept the ordinances as they delivered them to us," wherein have we done wrong? what does the "corruption" consist in? Or rather (to put the question in its proper form), if in these four sacraments Protestants have ceased to follow the Apostles and to keep the ordinances which they delivered, have they not thereby ceased to follow Christ? have they not been guilty of wilful disobedience to His commands? We have to inquire, therefore, how far Protestants can be said to go by the Bible, when they reject the Sacraments of Confirmation, Penance, Holy Orders, and Extreme Unction.

And first, of Confirmation. We read in the Acts of the Apostles (viii. 5-17) that Philip, one of the seven deacons, *"went down to the city of Samaria and preached Christ unto them; and that the people with one accord gave heed unto those things which Philip spake, and believed him, and*

were baptised, both men and women. Then, when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." And why were these Apostles sent? what were they to do that Philip could not do? The sacred historian goes on to tell us that, when they were come down, "they prayed for them that they might receive the Holy Ghost; for as yet He was fallen upon none of them, only they were baptised in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." You see, then, that the Apostles were sent down to confer upon the newly-baptised converts the gift of the Holy Ghost, and that this was done by prayer and the laying on of hands. We are expressly told too that "Simon saw that, by the imposition of the hands of the Apostles, the Holy Ghost was given." Here surely is an outward and visible sign—"the imposition," or laying on, "of the hands of the Apostles;" there is also an inward and spiritual grace—even the gift of the Holy Ghost: and this outward sign and inward grace are most intimately connected together; the inward grace is given *by means* of the outward sign.

What do Protestants understand by this? why do they not keep this ordinance as the Apostles delivered it? will they say that it was only an extraordinary ordinance, necessary in those days, but not designed to be continued till the end of the world? Where is the scriptural authority for such a statement? These people of Samaria had been baptised; they also believed; what more was wanting? According to the Protestant creed, one cannot see that any thing was wanting; but the Catholic understands that they had not yet received that particular strength and those special graces, those gifts of the Holy Ghost, which Christ ordained should be given in the Sacrament of Confirmation, which sacrament could only be conferred by the higher order of the clergy. Philip the deacon could baptise, but he could not confirm; for this sacrament it was necessary that the Apostles Peter and John should come down from Jerusalem.

*Some Protestants, however,—those who have retained episcopacy,—have retained the rite of Confirmation, tho'*

they refuse it the name of a sacrament; and they give as their reason for this refusal, that it has "no visible sign or ceremony ordained of God." But first, I would beg such persons to consider well what they read in their own Bibles, namely, that the "laying on of hands" is one of "the principles of the doctrine of Christ." It is distinctly mentioned by St. Paul under this title (Heb. vi. 2), together "with the doctrine of baptisms, of resurrection of the dead, and of eternal judgment." If *these* doctrines, then, were doctrines taught by Jesus Christ,—and no one, I presume, will deny but that it can be proved by Holy Writ that He *did* teach both "the doctrine of baptisms, of resurrection of the dead, and of eternal judgment,"—how can it be pretended that He did not also teach the doctrine of "laying on of hands?" I grant it is nowhere recorded in the Gospels; but we are told in the Gospels that when Jesus spake unto His Apostles before He was taken up from them into heaven, He bade them go and teach all nations, "teaching them to observe *all* things whatsoever I have commanded you;" and then we find in the Acts of the Apostles and in their epistles, first, two of the Apostles administering this sacrament, and then a third, who "neither received the Gospel of man, neither was taught it, but by the revelation of Jesus Christ" (Gal. i. 12), expressly declaring that it is one of "the principles of the doctrine of Christ." What more can possibly be required to shew that it was indeed ordained by Christ Himself, even as the Sacrament of Baptism was?

But secondly, I would observe also, what surely no one will deny when once he has seriously reflected upon the matter, namely, that whatever the Apostles might do, whatever outward ceremonies they might enjoin for convenience' sake or for any other motive, they could not possibly annex grace to those acts or ceremonies: this could only be done by Jesus Christ Himself, by whom "grace and truth came" (St. John i. 17), and who could of course distribute the gifts of grace when and as He willed. Whenever, therefore, it is clear from Holy Scripture that any inward grace accompanies any outward sign, this can only be by the *special* appointment of Christ; and we are warranted in

concluding at once concerning that ordinance in which we see these two parts thus intimately united,—an inward grace conveyed by means of an outward and visible sign,—that it was ordained by Christ Himself.

It is plain, then, that Protestantism, when weighed in the balance which alone it professes to use, the balance of Holy Scripture, is found manifestly *wanting* on this subject of the Sacrament of Confirmation. If we are to go by the testimony of Holy Writ, Confirmation is a sacrament precisely in the same way as Baptism and the Holy Eucharist are sacraments.

Next, let us pass on to the consideration of another ordinance recognised as a sacrament by the Catholic Church, but the very name of which has been almost lost among Protestants, or known only to be vilified and condemned, the Sacrament of Penance. As I am not now explaining the Catholic doctrine, I need not enter at length into a discussion of all the parts of this sacrament; I will speak only of that part which was most strongly protested against by the Reformers, and is still most loudly denounced by their disciples, namely, the absolution given by the priest. Of course, they object also to the practice of Confession, that men should go and reveal their most secret faults, their sins of thought and word and deed, to a mere man like themselves; but since the words of St. James (v. 16) are express upon this point, "Confess your faults one to another, and pray one for another, that you may be healed," they dare not object to this practice in itself, but only in the end or purpose for which Catholics use it. They will allow that confession may be salutary as an act of voluntary humiliation, or useful as giving our neighbour a more intimate knowledge of our real character, and so making his prayers and other charitable efforts in our behalf more efficacious; but what they will not allow, what they cannot bear even to hear spoken of, is that men should confess their sins to a priest in order to be absolved from them. The doctrine that one man can absolve another from his sins, so as to clear the sinner from all guilt in the sight of God, is denounced by Protestants in language such as one hardly dare repeat, considering that it is really



spoken against an ordinance of Christ's own appointment. When our blessed Lord said to the man sick of the palsy, "Son, be of good cheer, thy sins be forgiven thee," certain of the scribes said within themselves, "This man blasphemeth" (St. Matt. ix. 2, 3). And so when a priest, acting by the authority of Jesus Christ and in His sacred name, uses the same language at the present day to some suffering soul sick with the palsy of sin, he too is accused of presumption, irreverence, and blasphemy. Yet where can words be found more distinctly conferring this power upon certain individuals, than those words of our Lord after His resurrection, addressed not to the whole of His flock generally, but specially to His chosen Apostles? "Jesus said to them, Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (St. John xx. 21-23). It is true indeed that these words were first spoken only to the Apostles, and that it is not expressly declared that the same privilege was to be continued to those who should come after them; but what Protestants renounce is the general doctrine that man ever *could* receive such a power over the souls and consciences of his fellow-men; and if it be true that the Apostles *did* receive it, of course there is no reason why others, their successors, should not receive it also. Moreover, in like manner, our Lord nowhere distinctly said concerning the Sacrament of the holy Eucharist, that those who came after the Apostles were to administer it as well as the Apostles themselves; His only words were, "Do this in remembrance of Me;" and yet no one doubts but that that sacrament was instituted for the benefit of all who should belong to Christ's flock even to the end of the world, and that those therefore who came after the Apostles, and occupied their place, had the power of administering that sacrament quite as much as the Apostles themselves. So here too, *since the forgiveness of sins is a thing which concerns every Christian soul to the end of time, this power given to the Apostles of remitting and retaining them was no personal*

grant to themselves, for their own sakes and to increase their authority, but for the sake of the whole Church, and was to last as long as the Church should last.

Absolution pronounced by a certain human tribunal receiving special authority for this purpose from Jesus Christ Himself, was once the appointed means for obtaining the remission of sins: "whosoever sins ye remit, they are remitted unto them;" it cannot be shewn from Holy Scripture that this institution was ever abrogated, and another substituted in its place; it remains therefore in full and undiminished force to all those who honestly desire to shape their belief by what is taught in Holy Scripture.

But then the question immediately suggests itself, Where is now that human tribunal invested with this high and precious privilege? The Apostles were the first to receive it; who have inherited it from them? in other words, Who are the successors of the Apostles? It is the doctrine of the Church that Holy Orders is a sacrament by which the ministers of the Church are ordained, and receive power and grace to perform their sacred duties. Protestants, on the other hand, believe either that there are no ministers of the Church at all, none whose duty and calling it is to preach and administer the sacraments to others; or that men are set apart for these purposes by a special inward call from Almighty God, without the intervention of any outward and visible sign whatever; or again, that it is a proper and becoming arrangement for mere convenience' sake, and that all things may be done "decently and in order," that certain men should be given up to the performance of these duties, and so that these men should be called and appointed by persons having authority to this end; but they do not believe that Christ has annexed to this outward and visible calling any inward and spiritual grace: only Catholics believe that Holy Orders is a Christian sacrament, having both an outward sign and an inward grace. Now let us see how far the Protestant doctrine is borne out by Holy Writ; let us see whether it does not overlook and set at nought certain very clear declarations contained in the Word of God.

*We read in the Acts of the Apostles (xiii. 1-4), that "as certain prophets and teachers in the church that was"*

Antioch were ministering to the Lord and fasting, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed," and went about to divers cities preaching the Word of God. You see that even after the Holy Ghost had called them, it was still necessary that the prophets and teachers of the Church should fast and pray, and lay their hands upon them, and that when they had done this and sent them away, the inspired writer declares that they were sent forth by the Holy Ghost. But not only did Barnabas and Saul, when thus sent, preach the Gospel in the various cities which they visited; they also took the necessary measures for providing for the future edification of those souls whom they converted to the faith. When they were themselves about to take their departure and to return to Antioch, they "prayed with fasting, and ordained elders in every church" (Acts xiv. 23). Moreover, St. Paul in addressing some of these elders thus ordained, tells them that they were "appointed by the Holy Ghost as overseers to feed the Church of God," and bids them take heed to the flock committed to their charge (Acts xx. 28).

These notices alone should be sufficient to make any really attentive and devout student of Holy Scripture think twice before he rejected the Sacrament of Holy Orders; before he determined that the setting apart of certain persons "to feed the Church of God" was an act for which no outward and visible sign had been appointed by the Divine Head of the Church, or to which no inward and spiritual grace was attached. But this is not all; there are other still more explicit declarations of Holy Scripture which the Protestant doctrine upon this subject passes by and leaves without a meaning. St. Paul writing to his own dearly beloved son Timothy, whom he had himself ordained and set apart to be a "steward of God's mysteries," uses *these words*: "Neglect not the gift that is in thee"—here *we have the inward grace that was given*—"which was *given thee by prophecy with the laying on of the hands of the presbytery*"—here we have the outward sign by which

the gift was given (1 Tim. iv. 14). Again, in a second letter from the same to the same (i. 6), we read, "I put thee in remembrance that thou stir up the gift of God which is in thee"—behold the inward grace—"by the putting on of my hands"—behold the outward sign, at the application or putting on of which that inward grace was conferred. The Catholic Church at the days of the Reformation used this very same outward sign, and taught (as she had ever taught from the days of St. Paul and St. Timothy, and as she still teaches) that the very same inward grace always accompanied the sign. Protestants said otherwise, and rejected the sacrament; but where did they find a single text in Scripture to justify them in so doing? where has the Bible said that after the close of the Apostolic age, or at the end of so many centuries, men should no longer be set apart for the ministry of the word and sacraments by some outward and visible sign, and should not receive any special gift or grace qualifying them for the due discharge of their high and important duties, or that the outward sign should be changed, or that the grace should no longer accompany the sign, but be altogether distinct from it? Where, I say, does the Bible teach us any such doctrine as this? or any thing at all like it, whereby Protestants, professing to go by the Bible and the Bible only, may be justified in denying and rejecting the Sacrament of Holy Orders?

And now, in conclusion, we come to the Sacrament of Extreme Unction, or *last* sacrament, as it is commonly called, because it is given as it were on the very confines of this earth, and within view of the judgment-seat of Christ. The Church administers this sacrament to dying persons to strengthen them in their passage out of this world into the next, and teaches both that it imparts grace for the forgiveness of sins, and also that in certain cases, where God so wills, it restores health. Protestants, however, boasting of their obedience to the written Word of God, despise and reject this sacrament, not only denying that it has any right to be considered as a sacrament, but also setting it aside altogether, and never taking any notice of it at all. And yet, according to that Word, there is certainly no sacrament which can be more manifestly proved to be a true

sacrament than this, both in regard to the outward or visible sign, and in regard to the inward or spiritual grace. For we read in the Epistle of St. James (v. 14), "Is any man sick among you? let him call for the elders (or the priests) of the Church, and let them pray over him, anointing him with oil in the name of the Lord"—behold here the outward and visible sign of this Sacrament—"and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him"—behold here the inward and spiritual grace annexed to the outward sign. Now what interpretation do Protestants put upon these words? How do they comply with them? They contain a plain injunction about a very plain matter, what a Christian man ought to do when he is sick; and there is not so much as a hint that this injunction is of a merely temporary nature. It follows immediately upon another very plain and simple direction, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." Protestants do not doubt, I suppose, but that *these* injunctions at least were written for their instruction, and have just as much force now as they had when St. James first wrote them. They do not doubt but that prayer is their surest refuge and most fitting occupation in time of trouble; and that when they are in peace and prosperity, they ought to thank God for it, and to praise His holy name with psalms of thanksgiving. Why will they not believe also that when sickness falls upon them, they ought to send for the elders of the Church to come and pray over them and anoint them with holy oil, and that a blessing, both spiritual and temporal, is by God's word promised to attend upon this holy ordinance? There is precisely the same warrant for this last duty as there is for the other two. God, by the mouth of His servant St. James, has vouchsafed to give all three commandments with the very same breath, if I may so speak. How dares a man to accept two, and then turn a deaf ear to the third? There is no difference between the three as they stand written in *the sacred page*; whence comes this difference in the Protestant mode of dealing with them?

*Surely, if any consideration could be supposed to jus-*

tify our setting a difference between one of these commandments and another, it would be entirely in favour of the commandment which enjoins this practice of Extreme Unction over the other two. For should we give way to impatient complaining or to despair in a time of affliction, or be so carried away by some unexpected joy as for a while to forget God, we might at least hope that, when the excess of the sorrow or the joy had somewhat abated, we should be awakened to a sense of our fault, and obtain its forgiveness by a sincere and hearty repentance: but any error or omission of duty in a time of sickness is specially dangerous, because the sickness may end in death, and we can only die once, so that there may be no opportunity for repentance; it will be too late after death to correct what was wrong, or to supply what was wanting.

Most earnestly, then, would I beg of all Protestants with reference to this sacrament, that they should propose to themselves with the utmost seriousness this one question: Is there any time in which it is of more consequence to me that I should have a good, secure, and unquestionable warrant, such as God's Word alone can give, for the forgiveness of my sins, than the time of my departure out of this world? Behold, then, here is an appointed means for obtaining that forgiveness, even at this very time, the time of death; and this means is warranted to me by the express word of God. How dare I then, without *any* ground at all in God's Word, reject a thing so important to every Christian as this last sacrament, and that too, when the practice of the whole of Christendom at the time of the (so-called) Reformation was in exact literal accordance with the command of St. James? How ill does this agree with the Protestant profession of reforming all errors only according to the rule of Holy Scripture!

You will say, perhaps, that, whatever these words may mean, there is at any rate nothing revealed about its being a sacrament ordained by Christ; and I might answer, as I have already done in the case of Confirmation, who but He could have annexed the gift of invisible grace, the remission of sins, to the visible sign of anointing with oil, which yet *this passage most distinctly testifies really was so annexed*

On what authority short of that of His Divine Lord and Master, could St. James have dared to give such a charge as this to the people, and to make them so solemn an assurance of the blessing that would accompany its observance? But I content myself with remarking, what is sufficient to my present purpose, and what I beseech you to make the subject of the most earnest meditation, that whereas you profess to go by the plain meaning of Scripture, and to obey its injunctions, you literally take no notice whatever of this command, any more than if it had never been written. You may be right or you may be wrong in neglecting this passage; that is not the point about which I am inquiring. You are certainly inconsistent; this is what I desire to impress upon you. You are not abiding by the rule which you profess to follow; you are guilty of a flagrant violation of it. You are going against the teaching of the Bible, and following a tradition which was begun three hundred years ago by the (so-called) Reformers; and any one who *really* goes only by what the Bible tells him could not hesitate to say of you, that by so doing you "have made the commandment of God of none effect by your tradition." This, however, is more than I have here undertaken to prove; and I hope I have said enough already to satisfy you that you are not really rendering a willing obedience to the simple Word of God when you denounce as blasphemy the doctrine that a man may have power to "remit sins," when you deny that a "gift of God" is conferred upon the stewards of His mysteries by "the laying on of the hands of the presbytery," or when you ridicule the sick man who calls for the elders of the Church to come and "pray over him and anoint him with oil," believing that thereby "the prayer of faith shall save him, and the Lord shall raise him up; and that if he have committed sins, they shall be forgiven him."

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THE HOLY SACRIFICE OF THE MASS.

III.

SCRIPTURE PROOFS OF THE DOCTRINE.



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## The Holy Sacrifice of the Mass.

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### III. SCRIPTURE PROOFS OF THE DOCTRINE.

IN this Tract I shall continue to give you some of the Scripture proofs of the doctrine of the Mass; and in doing so, I shall at the same time more clearly explain what that doctrine is. This method, however, seems to call for some preliminary remarks, lest I should appear to be using the Bible as the Protestant uses it.

The Protestant professes to derive his belief from Scripture alone. He makes two assumptions: first, that holy Scripture was *intended* to teach him his religion; and secondly, that, as a matter of fact, he is so taught. The Catholic, on the contrary, declares that the Church, and not the Bible, is the appointed teacher; and that, as a matter of fact, no one is taught by his Bible, but that if a person is not taught by the Church, he learns his religion from teachers of some other kind. And certainly as respects the first assumption, that the Bible is the intended teacher of mankind, one would have thought it sufficient to remind people of the fact: 1. That it never itself professes to be such a teacher. 2. That it never has been such a teacher. The Jews were not left to the study of their sacred books; they were bound to hear and obey their Church: the world was evangelised by preachers, not by "Scripture-readers," or by each man reading the Bible for himself. The Bible was written in a language understood by a very small proportion of mankind, and was not even collected into a volume till a large part of the world had embraced the faith; *written*, and therefore, from the nature of the case, inaccessible to the multitude for hundreds of years, till printing was invented, and then only to those *who were able to read*. 3. That Protestants themselves

practically do not, and cannot, use it as a teacher. There is not a single subject they may name on which the Bible provides them with a continuous line of plain instruction, such as they can put into the hands of those whom they wish to teach the Christian religion; they cannot take the Bible as it stands; they have to break it up into bits, to bring a piece from this quarter and a piece from that; they have to make a selection of texts; they cannot trust the Bible to be its own interpreter; they add their own notes and comments; and, in short, are obliged themselves to be the teachers, instead of letting the Bible speak for itself.

The second assumption is therefore palpably untrue. No one really learns his religion from the Bible: as a matter of fact, he is taught it by his parents or other instructors, and by the ministers of the persuasion to which they belong; or if he be left without religious instruction properly so called, he picks up such religious notions as he possesses from the people amongst whom he lives. Even supposing him to remain ignorant of any thing like religion until his intellectual faculties are matured, still *whenever* he takes up any religious belief, he does not gather it from the Bible; on the contrary, whenever he goes to the Bible, he does so with a mind biassed and preoccupied in favour of certain opinions, and with a prejudice against others. Neither is he left alone to study the Bible for himself, by the sole help of God's Holy Spirit, when once he has access to it; which, nevertheless, is what every good Protestant declares to be the only divinely ordained method of learning the truth. No; he hears sermons, he talks with friends, he reads religious books; and if he does not study any regular commentary, that is, notes upon and explanations of holy Scripture, it is quite plain that as he learnt his religion from man in the first instance, so the agency and the influence of man have very considerably to do with the religious opinions which he continues to hold, and the interpretation which he puts upon the Bible. As a matter of fact, then, the theory of Protestants does not hold good. *The Bible is not the foundation of their religious belief. The Bible is not their teacher.* No Protestant goes to the

Bible as to that which is to *reveal* to him something of which he knew nothing before: he goes in order to confirm or to test by it what he already believes. His belief is derived, both in its first and in its last resort, not from the Bible, not from the Word of God, but from some other source which he considers, at least, to be merely human.

The Catholic theory alone is really consistent with itself, with reason, and with facts. It cannot be denied that mankind derive their religious ideas from society—from parents, and teachers, and rulers, and the social community at large. This is one of the laws of our nature, or rather of the God who is the author of our nature, and of the laws by which it is governed. This being so, God never left men to themselves; from the first He instituted a society with rulers and teachers, whose office it should be to instruct men in the truth, to educate them in the truth, to bias and prejudice their minds in favour of the truth. This society is the Church: it is a *divine* society; so that whoever is taught by this society is taught, not by man, but by God. The Church is the authorised teacher of religion, and to this end is divinely withheld from falling into error or from teaching any thing but the truth. The Bible is an inspired book, or rather a collection of inspired books, and all that is contained therein is therefore infallibly true; but it was not designed to *teach* men the truth. The Church is their teacher; and they who have received in faith the doctrine of the Church, and are thoroughly grounded therein, find what they have been taught by the Church, the divine society, most wonderfully confirmed in the Bible, the divine book. The Protestant may find individual texts which, taken alone, seem to justify the views afloat in his own sect or in the world about him; but the *whole* Bible, in all its parts, perfectly harmonises and corresponds only with the teaching of the Catholic Church.

We have had a specimen of this in the doctrine of the Holy Sacrifice of the Mass. Certain expressions used by St. Paul in his Epistle to the Hebrews, torn from their context and wrested from their meaning by the violence of *private interpretation*, seemed to be opposed to this doctrine; whereas when read in connexion with the general

argument of the Epistle, and in the light of the Church's teaching, they were found, though directed immediately to another end, plainly to imply that doctrine, and to receive their full meaning only by supposing its truth. The result was the same in the case of the prophecies quoted in my first Number. Protestantism was found unable to supply any one consistent interpretation which covered them all. It says this for one text or part of a text, and that for another: it cannot give any one doctrine which fits every text and every part of a text. This I shall continue to shew you by a general comparison of one passage of Scripture with another.

We have seen that from the beginning sacrifice was the principal and the essential act of divine worship. Neither do we find it any where written in Scripture that sacrifice was to cease; on the contrary, we find it expressly stated that it was to continue as long as the world should endure. Not Jews only, but Gentiles were to have "priests and Levites" and "the altar of the Lord" among them;\* and though Jewish sacrifices, sacrifices of bulls and goats, were to be done away, yet in their stead was to be offered continually a "clean oblation," not in one nation only, but "in every place among the Gentiles." We have seen also that Christ, the Son of David, was to be "a priest according to the order of Melchisedech," and that He was to remain such "*for ever*," that is to say, in perpetuity. His priesthood was not to pass from Him; He was to continue to act as our priest until He appeared in His glory at the end of the world. He was to act by and through the priests of His Church, who are not His successors, but His ministers and agents. Thus it is true that Christ is our only priest, and as true also that the priests of the Church are really priests. So again it is true that there is but one sacrifice and one oblation, and as true also that every Mass that is said is a real sacrifice and a real oblation; because the sacrifice once offered on the Cross is continued in an unbloody manner on the altar.

Thus even the bloody sacrifices of the law were typical, *not only of the sacrifice of the Cross, but also of the sacri-*

\* See Tract No. 24, p. 14.

fice of the altar. For, as we have seen, these bloody sacrifices were to be succeeded by other sacrifices, which were to be offered "*continually*," whereas the sacrifice of the Cross was offered only once. Again, the sacrifices of the law, except when offered as holocausts, were partly eaten by the priests and people; but Christ, who, besides being our Holocaust, is also our Sin-offering, our Peace-offering, and our Thank-offering, did not give His flesh to be our food when He hung upon the cross. They were typical, therefore, of something further, that is to say, of the sacrifice of the Mass, in which Christ is "eaten," as well as offered, after a heavenly manner. Hereby the sacrifices of the law are fulfilled perfectly and in every particular. The Victim is the same on the altar as on the cross; the substance of the sacrifice is the same; the only difference being the manner in which it is offered.

But this manner also is the subject of prophecy. Christ was to be "a priest according to the order of Melchisedech," not of Aaron. Aaron was indeed a type of Christ, as was also Melchisedech; but in his office of priest Christ was to resemble, not Aaron, but Melchisedech. Aaron's sacrifice, as also Melchisedech's, was a type of Christ's; but they differed in this, that the one offered bulls and goats, and the other bread and wine. It may be said, however, that on the occasion on which we read of Melchisedech in Scripture, we do not find it stated that he offered sacrifice. I answer, we do not indeed find the *word* sacrifice, but it does not therefore follow that we do not find the *thing*. Remember what I said just now: the interpretation of holy Scripture is a very different thing from text-quoting. The Catholic Church does the former; Protestantism attempts only the latter. Let us see, then, what meaning the passage in question (Gen. xiv. 18-24) naturally bears. Without entering into any learned disquisitions unsuited to these pages, I may say, 1. that though the word sacrifice is not used, the term here rendered "*bringing forth* bread and wine" is that *which* is used in other places with reference to sacrifice. 2. That the original shews that Melchisedech is called "the priest of the most high God" in connexion with his *bringing forth* bread and wine, and not with what follows of his

"blessing" Abraham; neither, indeed, was the act of blessing peculiar to the priestly office, for, as St. Paul argues (Heb. vii. 7), it was usual for a superior to bless an inferior. 3. That it was not by way of mere refreshment to Abraham and his servants that Melchisedech brought forth bread and wine, for it is expressly stated (verse 24) that they had already eaten: it remains, then, that they must have been "brought forth" for sacrifice.

When Christ came, then, He was to be a priest after Melchisedech's pattern, and not after Aaron's. He was not to be a priest *such* as Melchisedech was, who offered *merely* bread and wine, any more than He was to be a priest *such* as Aaron was, who offered bulls and goats; but he was to be a priest according to—observe, not *of*, but *according to*—the order of Melchisedech, and not of Aaron. Both were *types* of Christ; but the *order* according to which Christ was to be a priest was not Aaron's, but Melchisedech's. When Christ offered Himself on the Cross, the sacrifice He then made of Himself was a fulfilment, as has been said, of the bloody sacrifices of Aaron: it was not a sacrifice "according to the order" of Aaron (for Christ was not Himself a priest according to the order of Aaron), neither was it according to the order of Melchisedech. But there is no contradiction in this; for when Christ is said to be "a priest according to the order of Melchisedech," there are always added the words "*for ever.*" It is His continual priesthood; it is the perpetual sacrifice which was to be like that of Melchisedech's, and not the sacrifice which He offered once upon the cross.

As Melchisedech, therefore, offered bread and wine, so Christ was to offer, and to continue to offer, what, at least in appearance, is bread and wine. In appearance, I say; for what He really offers in the Mass, though it looks like bread and wine, and indeed retains the properties, the *accidents*, as they are called, of bread and wine, is not really any thing earthly, but in *substance* is the Body and the Blood of Christ. Neither here, again, is there any confusion of idea; for, as I said just now, Christ was to be, not of Melchisedech's order, but according to it. Christ was to offer, not the same sacrifice that Melchisedech offered, b

a sacrifice (externally) resembling it. Melchisedech's sacrifice was not the reality, but a representation of the reality. In the Mass we have the substance, of which Melchisedech's sacrifice was the shadow.

The prophecy of Malachi (i. 11), as interpreted by the Church, throws still greater light on the Catholic doctrine of the Mass. In my first Number I shewed you how the "pure offering" or "clean oblation" of which it speaks could not be the sacrifice of the Cross, which was offered only once, in one place, at Jerusalem, and not continually and every where among the Gentiles. This oblation was to supersede and come in the place of the legal sacrifices; but these sacrifices were the chief religious ordinances of the Jewish Church, and indeed constituted the supreme worship due to God alone: therefore, also, the oblation which superseded them was to be a religious ordinance, and to constitute the supreme worship with which God should be honoured at some future time, which future time is acknowledged on all hands to be the time of Christ and the Christian Church. That this "oblation" is a true and proper sacrifice, is plain by a comparison of one part of the prophecy with another. God is reproaching, not the Jewish people generally, but the priests, with offering Him unworthy offerings, and such as were forbidden by the law; sacrificing to Him victims that were blemished and imperfect, "the blind, the lame, and the sick" (ver. 8, compare ver. 14); and these, again, acquired by "rapine" and extortion (ver. 13, compare ver. 10). He declares that He "hath no pleasure in them, and will not receive a gift of their hand;" that in their stead the Gentiles shall offer Him a "clean oblation," and that His "Name shall be great among" them. This oblation he says (iii. 3, 4) shall be offered Him by a priesthood whom He will "purify and refine," and they shall offer Him "sacrifices in justice" ("an offering in righteousness," Protestant version); and these sacrifices shall be "pleasing" to Him. If, then, the first priests, whom He reproaches, are real priests, which undoubtedly *they are, the second, whom He declares He will "purify," are real priests also, the priests of the Christian Church; and the sacrifice*—that is to say, the "clean oblation"—

which they offer, is a real sacrifice. Observe, then, how perfectly this interpretation satisfies all the terms of the prophecy. The word (*minchah*) in the original, which is rendered offering (or oblation) and sacrifice, is a peculiar word : it is the word employed to denote the unbloody sacrifice of fine flour in the Jewish law (Lev. ii.). It is called a "pure" or "clean" minchah, in contradistinction to the Jewish minchah, which in itself had no intrinsic purity or cleanness. I need not repeat what I said in my first Number in answer to Protestants, who suppose that by this oblation are intended merely what they call "spiritual sacrifices," the prayers, praises, alms-deeds, and other good works of Christians ; but I may add, that they who think that such good works, so far from being "pure," are as "filthy rags," cannot imagine that good works are the "pure offering" of which the prophet speaks, for in such case God would but choose one polluted offering in place of another. Certainly the prophet must mean what he says ; and he declares that the oblation shall be pleasing to God because it is a clean oblation, not that it is a clean oblation because it is pleasing to God.

And now what other can this oblation be but His own "beloved Son, in whom He is well pleased ;" "the Lamb without spot, who taketh away the sins of the world ;" who "when He came into the world said, Sacrifice and oblation Thou wouldest not, but a body Thou hast fitted to Me" (Heb. x. 5) ; that Body which, offered once upon the cross, He now continually offers by the hands of His priests on the altars of the Church, externally indeed but minchah, an offering of fine flour, but really and substantially that sacred Flesh which He took in the womb of the blessed Virgin of her pure substance, and which He promised to "give for the life of the world" (John vi. 52).

In connexion with this prophecy of Malachi, consider the words of our divine Lord to the Samaritan woman, and observe how the passages mutually illustrate each other. The woman, acknowledging Jesus as a prophet, desires to have her mind set at rest on the long-disputed question which divided the Jews and her own people. "Our fathers," she says, "adored" (or "worshipped") in this moun-



tain (Mount Garizim in Samaria), and you say that at Jerusalem is the place where men must adore" (John iv. 20). Now by worshipping, or adoring, is meant the offering of sacrifice, for thus the word is used elsewhere in holy Scripture (Gen. xxii. 5; John xii. 20; Acts viii. 27), sacrifice being emphatically the worship of God; and indeed, all men were at liberty to worship God, in the general sense of the word, wherever they pleased; but sacrifice could be offered only in the place which God had chosen. "Jesus saith to her: Woman, believe Me, that the hour cometh when you shall neither on this mountain nor in Jerusalem adore the Father" (ver. 21); that is to say, the hour cometh, and is close at hand, when the sacrifices, as well of Jews as of Samaritans, shall be abolished, and the "adoration" of the Father shall not be confined to this place or that, this mountain or that at Jerusalem, but shall be offered in every place. To which He adds, following up His own words, "The hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth." This is part of the prediction; it tells of something not yet come: but "true adorers" had always "adored the Father in spirit and in truth," as the words are commonly understood; good Jews and good Samaritans had prayed to Him and served Him sincerely, fervently, and truly. There would, therefore, have been nothing new in this; something more must be intended. In her question the woman had meant, not worship in the general sense of the word, but worship by way of sacrifice; and to this our Lord replies, answering her question, but, as was His wont, far more than answering it. She had spoken of local rites and carnal sacrifices; He tells her of a worship which should be Catholic, embracing all true adorers of His Father; and of a sacrifice, of which those carnal sacrifices were but the figure. Doubtless His words were aimed at the heart of this poor inquirer, and were intended to open her eyes as to what true worship is, in the wider and more ordinary meaning of the word; and doubtless also Christian worship *is more spiritual* in its nature, for the Gospel dispensation *is the perfection* of the Jewish, and Christians have the *very presence* of Christ by the power of His Spirit dwelling

in them: but the words of our Lord, while they include all this, denote a particular fulfilment; they point to the "clean oblation" of Malachi; that sacrifice which is not carnal but spiritual, not figurative but true; the sacrifice of Him "who by the Holy Ghost offered Himself unspotted to God" (Heb. ix. 14), and that union of our hearts therewith which makes His offering of Himself our offering also. This interpretation, while it satisfies the more general meaning of the words (compare verses 23, 24), gives them a deeper import, and at the same time a peculiar application to the occasion on which they were spoken.

We now come to the institution of the Holy Eucharist itself. On the evening of the 14th day of the first month, every Jewish family, in obedience to the command of God, sacrificed a lamb, which was called the paschal lamb, in perpetual remembrance of their deliverance from Egypt by the hand of Moses. This lamb was a figure of Christ, "the Lamb of God." When, then, did He fulfil this figure? Doubtless on the cross, when, as St. John says (xix. 36), not a bone of Him was broken, that the Scriptures might be fulfilled which said, "You shall not break a bone thereof" (Exod. xii. 46). But this was not the only or the most circumstantial fulfilment; for observe how exactly and in every particular the paschal lamb finds its accomplishment in the Holy Eucharist. 1. It was sacrificed and eaten, as I have said, on the evening of the fourteenth day of the first month; and at that very time—that is, on the evening of Maundy Thursday—our Lord instituted the Holy Eucharist. He first, in obedience to the law, sacrificed and ate of the paschal lamb together with His disciples, and then He celebrated that heavenly mystery, of which the paschal lamb was but the figure. 2. The paschal lamb was commemorative of the deliverance from the slavery of Egypt; and the Holy Eucharist is commemorative of our deliverance from the power of sin and Satan. 3. The paschal lamb was not only sacrificed, but eaten, and that as by travellers setting out on a journey; so also the Holy Eucharist is the refreshment of our souls in our pilgrimage through this world and our passage to our true country. St. Paul says (1 Cor. v. 7, 8), "Christ our Pasch is sacrificed; therefore let us

feast," &c.; that is, He is sacrificed in such a manner as to be our sacramental feast. 4. The paschal lamb could be eaten only by Jews who were clean in the eye of the law; and so, again, the Holy Eucharist can be partaken of only by the members of the Church who are in a state of grace. None of these particulars apply immediately to the sacrifice of the Cross. Our Lord was crucified, not on the evening of the fourteenth day, but at noon on the day following. His crucifixion was not commemorative of our deliverance, but was itself the act by which our deliverance was wrought. He did not so sacrifice Himself on the cross as to give His Body for meat and His Blood for drink. He suffered, not in Jerusalem, which is a figure of the Christian Church, but "without the gate" (Heb. xiii. 12); and not only the members of the Church, but aliens and strangers—not only the holy and clean, but the worst of sinners, may draw near to Him and feed on Him in their hearts by faith, that they may be converted and live. Doubtless, as I have said, the paschal lamb was a figure also of the sacrifice of the Cross; for if it was a figure of the Holy Eucharist, which represents the sacrifice of the Cross, it must needs be also a figure of the sacrifice which the Holy Eucharist represents. But indeed it was a figure of both; for it prefigured the sacrifice of Christ offered in a bloody manner on the Cross, and in an unbloody manner on the altar.

There is another legal ceremony which was expressly fulfilled at this time. When Moses had written the law according to the dictation of God, he ordered sacrifices to be offered; and after reading the words of the covenant in the hearing of the people, he took the blood and sprinkled them with it, and said, "This is the blood of the covenant which the Lord hath made with you" (Exod. xxiv. 5-8; compare Heb. ix. 19, 20). All this our Lord evidently fulfilled in the institution of the Holy Eucharist. When He took the chalice or cup, He said, "This is My Blood of the New Testament" (Matt. xxvi. 28), pronouncing the words of Moses with a new and deeper meaning, and giving His disciples the reality *which those words foreshadowed*. Now the blood which Moses *took was the blood* of a victim already sacrificed; therefore, *also the Blood which our Lord took was the Blood of one*

already sacrificed; that is to say, in the Holy Eucharist our Blessed Lord offered Himself in sacrifice before He gave His Blood to His disciples, saying, "Drink ye all of this." He sealed the new law and all its promises with His Blood, and confirmed it by His death upon the cross.

Lastly, consider the words of institution. Our Lord says (Luke xxii. 19, 20), "This is My Body which is given for you;" or, as St. Paul has it, "which is broken for you" (1 Cor. xi. 24, Prot. version): "This is the chalice, the New Testament in My Blood, which shall be shed for you," ("is shed for you," Prot. version); and, as it is in St. Matthew (xxvi. 28), "for many unto remission of sins." The shedding of the Blood, and the giving and breaking of the Body, are a present thing; it takes place while the words are spoken. Again, the use of the term "broken" shews that it is the Eucharistic bread, or the Body of Christ under the appearance of bread, which is spoken of by St. Paul; for on the cross it was not broken, and as bread only can it be broken; and, indeed, in the previous chapter (1 Cor. x. 16) he had said, "The bread which we *break*, is it not the partaking of the Body of the Lord?" And observe further, the Body of Christ is said to be "broken" and "given *for* you;" that is, it is offered, not only to be eaten by you, but in sacrifice to God for you. Again, as the words in the original shew, that which is "shed," or poured out, is not the "Blood," but the "chalice" or "cup;" that is, it is His Blood as shed, or poured, from the cup or chalice, of which our Lord here speaks, and not as shed on the Cross. And this chalice of Blood, again, is said to be not only "shed," but "shed *for* you:" it is offered to God in sacrifice for you, and not for you only, but "for many," for men in general, "unto remission of sins." It matters not whether the words are "*is* shed" or "*shall be* shed," nor whether it is the cup or the Blood to which they refer; for the meaning is the same, viz. that the Blood thus offered under the appearance of wine, in representation of the sacrifice of the Cross, should continue to be shed or poured from the Eucharistic chalice in the holy sacrifice of the altar.

Nor let any one object that, after all, Christ did not say, *when He instituted the Holy Eucharist, that He was offering*

sacrifice ; for neither did He say that He was offering sacrifice when He hung upon the Cross ; nay He did not say that He was redeeming the world ; yet Protestants believe that thus it was. The act was a sacrificial act, and the words which our Lord used shew that it was so. And so again, it may be quite true that our Lord is not recorded to have said in so many words to His Apostles that they should offer sacrifice ; but if what He did Himself was a sacrificial act, then when He told them to do as they had seen Him do, He did in effect tell them to offer the same sacrifice that He had offered. And this our Lord in fact did ; He said to them "Do this," and He added, "for a commemoration of Me" (Luke xxii. 19). He did not say, "Eat this," or "Drink this," but "*Do this*," that is, perform the same act which you have seen Me perform, "for a commemoration of Me." These words also perfectly express the Catholic doctrine. The sacrifice of the Mass is a *commemorative* sacrifice ; the sacrifices of the law represented the sacrifice of the Cross as future ; the sacrifice of the Mass represents it as past. And as the sacrifices of the law were real sacrifices, though representative of a sacrifice still to come, so the sacrifice of the Mass is a real sacrifice, though commemorative of a sacrifice that is past.

What our Lord bade His Apostles do, we in reality find them doing in the Book of their Acts. We read of their "continuing in the communication of the breaking of bread" (ii. 42), and of their "breaking bread from house to house" (ver. 46), for as yet they could have no public churches of their own. Again, when it is said (xiii. 2), that certain "prophets and doctors were *ministering* to the Lord," the word used in the original properly denotes the offering of sacrifice in the solemn ministrations of the Church. Of course, Protestants may put a different and a lower meaning on these words ; that is, they may put *their own* construction on them, instead of receiving them in the sense in which the Catholic Church has ever understood them. All I am concerned to shew you is, that the *Catholic doctrine*, instead of being opposed to holy Scripture, as *Protestants* are in the habit of saying, is in perfect harmony *therewith* ; that it comes up to and satisfies the full mean-

ing of the words which the inspired writers used, in a way that no Protestant interpretation does.

There is another passage to which I have before alluded, and to which I would again direct your attention. St. Paul (1 Cor. x. 14, &c.) warning the Christians of Corinth against idolatry, institutes a comparison between the "table of the Lord" and the "altar" of the Jews and of the Gentiles or Heathens; and by this comparison he shews that the table of the Lord was also an altar on which sacrifice was offered. For, observe: the Jews offered sacrifices to God; and to "eat of the sacrifices," says the Apostle, was to be "partakers of the altar:" it was to hold communion with God, and to offer Him supreme worship. The heathens offered sacrifices to devils; and to eat of those sacrifices was to "be made partakers with devils," to hold communion with devils, to offer supreme worship to devils. But Christians, he says, are "partakers of the table of the Lord;" by the "chalice of benediction," they communicate in the Blood of Christ; and by "the bread which we break," they become partakers of the Body of Christ. His argument, therefore, requires that this bread is bread offered in sacrifice, and this chalice a chalice offered in sacrifice; in other words, that the "table of the Lord" is also an altar of sacrifice. And see what force is thus given to the remonstrance that follows: "You cannot drink the chalice of the Lord, and the chalice of devils; you cannot be partakers of the table of the Lord, and of the table of devils" (ver. 21). Christians cannot be partakers with devils and worshippers of devils; they cannot communicate with devils by eating of sacrifices offered to devils; for they are partakers of the table, or altar, of the Lord, by partaking of the sacrifice offered thereon, even the Body of the Lord in the Eucharistic bread, and the Blood of the Lord in the Eucharistic chalice.

Thus the Catholic doctrine of the Eucharist fulfils every word of holy Scripture, and gives a meaning to terms which every other interpretation but slightly touches or entirely overlooks. But remember, it would not matter, so far as Catholic principles are concerned, if the doctrine in question were never so much as distantly alluded to in Scripture; for Scripture to a Catholic is not what the Protestant pro-

fesses to regard it or imagines it to be. The Protestant, as I said at the beginning, holds the Bible alone to be his teacher, and maintains that all he need believe is expressly written therein and may be conclusively proved thereby; both which assertions the Catholic denies. To require a Catholic, therefore, to quote chapter and verse for the doctrine of the Mass, as if that nature of proof were necessary for his position, is to try to get him to establish the Catholic faith on Protestant grounds. The New Testament was not intended to teach us as for the first time what Christ did and said. All this had been taught, and, what is more, observed, by the Church long before any one of the Gospels was written, and several hundred years before the New Testament was collected in the form in which we now have it. From the first the Church was the teacher of Christ's doctrine; and all I wish to shew you is, that what the Church always taught and still teaches, is in strict accordance with holy Scripture, and wonderfully opens out and illustrates its meaning.

Two remarks may fitly here be made: 1. The Protestant catches up the words of holy Scripture, and "plays upon" them, as the phrase is, without reference to sense or context. The Catholic reverently weighs them in the balance of the sanctuary, and interprets them according to the analogy of faith and the concordant teaching of the Church. On the other hand (2), the Protestant is not content with any single plain statement of God's Word, but sets about gathering texts and accumulating Scripture proofs, and proportions his belief to the number of times in which, as he conceives, a doctrine is mentioned. To the Catholic, one word of holy Writ, one intimation of the divine will, is enough. God says it, and he hearkens and obeys.

If you will think over the nature of the testimony that has been brought together from Scripture, in this and the two foregoing Tracts, in support of the doctrine of the Mass, and will contrast with it the way in which such testimony is commonly met by Protestants, you will find the truth of these remarks strikingly exemplified.

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**OR,**

**HOW DO WE KNOW WHAT THE BIBLE MEANS?**



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## How do we know what the Bible means?

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WE have seen that the Catholic Church has been in every age the guardian of holy Scripture, and is still the witness, and the only competent witness, to its inspiration and its genuineness. We may well ask, then, how it is that in the teeth of two such facts as these, there should yet be such an outcry against the Catholic Church as the enemy of that very Scripture. A little reflection, however, will enable us to trace its origin. Calumny is, as we know, like an inverted pyramid, requiring but a point to stand upon; and, in the present instance, we can easily see what that point is; for though the facts we have mentioned are more than sufficient to prove the falsehood of the charge against the Catholic Church, yet there are other facts, and those nearer the surface, and more obvious to mere passers-by, which tend to give it plausibility.

The conduct of Catholics with regard to holy Scripture is undeniably and professedly different from that of Protestants. Protestants, all such at least as in any degree pretend to piety, have, as a matter of course, a Bible on their book-shelves, and make more or less a point of reading it and all, whether pious or not, and whether they read the Bible or not, fully admit it to be their duty to read it whereas thousands of Catholics live very piously and die very happily, without ever having had a Bible in their possession; and so far from its being considered every one's duty to read it, in some persons, and under certain circumstances such a study has been discouraged, and even prohibited.

This difference of conduct is quite enough to account for the popular outcry, inasmuch as it is plain to all that it is not accidental, but resting on a real difference of principle; and that Protestants should have construed that difference in the way most to flatter themselves, and to condemn us, whom they have been sworn in, as it were, to

hate from their very cradles, is perhaps no more than was to be expected. At any rate, such is the case. Protestants read the Bible; Catholics do not: and why? "We need not go far for a reason," say the Protestants; "the Protestant religion is in the Bible, the Catholic is not; therefore Protestants are urged to read the Bible to confirm them in the truth of Protestantism, while Catholics are forbidden to read it, lest they should discover the falsehood of Catholicism." This theory certainly accounts for the facts in question, and in the way most satisfactory to those who have framed it; it overlooks, it is true, the strange improbability that the Church should watch over a certain volume from age to age with jealous care, loudly proclaiming to the world that that volume is the inspired word of God, and yet all the while consciously persist in teaching a doctrine contradicted by that inspired word: but greater difficulties than these are swallowed every day by determined prejudice; and it is usually of as little avail to point them out, as it was for the lamb in the fable to ask how she could possibly have muddled the stream for the wolf, who was at that very time drinking nearer the fountain-head.

Some, however, there may be who really wish to be candid and to see the truth; and to such it may be worth while to explain, once for all, that if Catholics do not read the Bible in the same way as Protestants do, it is not, as Protestants assert, because the teaching of their Church is such as to dread being confronted face to face with Scripture, nor because they less fully believe than any Protestant can do in the inspiration of Scripture; but simply because they do not believe in their own individual inspiration as interpreters of Scripture. Scripture they well know can make no mistake; but they are in no way sure that they themselves can make no mistake as to what Scripture means. They believe that there is one authorised interpreter of Scripture, and one alone,—the Holy Catholic Church, which is divinely guarded from all possibility of error, being informed by the same Holy Spirit by whom Scripture was inspired, and therefore alone able to penetrate its real meaning. Her interpretation of it he trusts with unhesitating certainty; while to trust any crude theories he might hi

self be tempted to form respecting it, would seem to him simply ridiculous. Thus he never dreams of reading holy Scripture with the view of gathering from it the articles of his belief; indeed, to do so would be to cease at once from being a Catholic in heart; and any one reading Scripture in this spirit, or in danger of doing so, would certainly be forbidden to read it at all, if he desired to continue in the communion of the faithful; for he would be virtually denying that the Church is the sole infallible interpreter of Scripture, whereas the acknowledgment of her as such is the very fundamental principle of Catholicism. Catholics, then, do not study Scripture to learn their faith, but to grow in holiness; and for this purpose selections from Scripture, or meditations, and devotional works on Scriptural subjects (in which Catholicism is rich beyond what Protestants can imagine), are found to be more useful, and also to give more insight into the real spirit and meaning of Scripture itself, than the unaided study of the entire Bible. It is surely, then, nothing very wonderful that the Bible, as a whole, should be found less frequently in the hands of Catholics than in those of Protestants, whose principle in this matter is altogether opposite. While Catholics acknowledge but one authoritative interpreter, Protestants hold that every man is his own interpreter; that from "the Bible and the Bible only" every man is bound to learn all that he must believe in order to be saved; that if he prays for the help of God's Holy Spirit, this alone, without human aid, will guard him from all material error; that no church, no body of men, no teacher whatever has any Divine authority to interpret Scripture for him; he must do it for himself, and he can. If, then, Protestants must gather for themselves from the bare text of the Bible the knowledge of those truths which they must believe if they wish to be saved, what can they do, what *must* they do, but pore and ponder over that text from day to day, and from year to year, so long as life endures? To do this is but to be consistent; *but they should not find fault with Catholics for being consistent also; both parties act in this particular as they must act on their respective principles.* The only question is, *Which principle is the true one? or, in other words, What*

seems to have been in this matter the will of Almighty God, by whom the Scriptures were given, and to whom alone it belongs to determine their use? Was it His design that each individual should gather his faith out of Scripture for himself, or, with an inspired Scripture, has He provided also an infallible interpreter?

Before considering this question, however, we must just remark, that nothing can be more unjust than the way in which it is usually stated by Protestants, as though the parties opposed to each other were the Bible and the Church. "I hold by my Bible," they say, "and you hold by your Church;" thus representing the Church and the Bible as two hostile fortresses, as it were, flanking the battle-field on either side, to which the contending parties respectively betake themselves. It is no such thing: the real question lies between the Church and the individual, *the Bible being the subject-matter common to both*; and the point at issue, *Who is to interpret the Bible?* which the Catholic believes to be the Church, and the Protestant himself; so that "the Church" and "himself" are the parties opposed, not the Church and the Bible. That the Bible is the inspired word of God, Protestants and Catholics are perfectly agreed in believing. It is true, Catholics do not hold, as Protestants profess to do, that nothing can possibly be matter of divine revelation which is not contained in holy Scripture, nor do Protestants themselves in fact, though they do in words; for they believe the inspiration of holy Scripture to be matter of Divine revelation, yet this, from the very nature of the case, cannot rest on the testimony of Scripture itself. So, too, with the duty of baptising infants, and of observing Sunday instead of Saturday as the Christian holiday, on which points Protestants believe and act as Catholics do, while yet they would be puzzled to find Scripture warrant for so doing. However, be this as it may, in all that concerns our present purpose, Catholics and Protestants are fully agreed respecting holy Scripture; that is, they both hold alike that Scripture is inspired, and that therefore nothing which contradicts Scripture can be true; and the question at issue between them is, who is to determine what is or is

not in accordance with Scripture ; or, in other words, what was the design of Almighty God—that each individual should interpret Scripture for himself, or that the Church should interpret it for him ?

And here it occurs to us at once, that if men are to interpret Scripture, they must have it to read, and they must be able to read it ; for, if they are obliged to receive the bare letter second-hand from the lips of another, they cannot give it such close, and patient, and independent study, as to enable them to draw from it a system of doctrine. How fared it then in this matter with all Christendom for fourteen hundred years after our Lord's coming ? for during the whole of that time, as printing was not yet invented, and so books could only be multiplied by the laborious process of transcribing, they must of necessity have been very scarce ; and a book, therefore, of the size of the Bible was the treasure of a church, or monastery, or noble house. That every individual should possess a copy of it, so as to be able to study it in private, was out of the question even among the rich ; and as to the poor, what was to become of *them* ? Yet “ to the poor,” we are told, “ the Gospel was preached.” Does it seem likely, then, that our blessed Lord, who, being God, foresaw all things, should have left the mass of His people for fourteen centuries without the means of learning their faith ? Yet so it was, if the Protestant principle be true.

And even now that Bibles are so plentiful, can every one read them ? And of those who *can* read them, are all capable of understanding even their simple grammatical sense ? Surely, we hear every day of the most absurd misapprehensions, ludicrous if their subject were not so grave, arising from a want of knowledge of our written language, which differs considerably from the spoken language in ordinary use among the less educated classes ; and this difficulty is increased by the fact of the Protestant translation having been made between two or three centuries ago, so that its phraseology, beautiful as it is, is sometimes rather obsolete. How are the uneducated, then, according to the *Protestant principle*, to attain the knowledge of the faith ? It is obviously a mere mockery to tell them to learn it from

their own interpretation of Scripture. Yet they are a large body, and very precious in the sight of God—the poor of Christ: can that be the true means of learning the faith, which cannot, by any possibility, be used by them? And if they, though not others, are to seek for teachers, where are they to seek? What authority to teach them can one man, or body of men, claim rather than another, if there is indeed no authorised teacher bearing a Divine commission to interpret the Word of God?

However, leaving all thought of the poor, let us consider whether the meaning of holy Scripture is so clear and so near the surface, that the common run even of educated people can be sure that they understand it aright. And here we must remember what Protestants seem continually to forget, namely, that holy Scripture, like any other book, can have but one true meaning; that, namely, which its author intended. I do not mean that there may not be a primary and secondary meaning, or a literal and a figurative meaning to the same passage; but I mean, that the Bible is the record of God's revelation to man, and that revelation consists of a certain definite system of doctrine, and one only; and obviously two interpretations of Scripture which contradict each other cannot both be true. Now the question is this: Is there any one definite system set forth in holy Scripture so distinctly that any one can discern it for himself? Is the structure of Scripture such as to give one the idea that it was meant to supersede all necessity of exposition, and to stamp its real meaning on the mind of its readers, as a seal gives at once its impression to the wax? It would be difficult to imagine any book whatever, certainly any book grasping so wide a subject, and one involving such a complication of details, so written as to anticipate and answer all questions which it might suggest. Even a catechism or a creed would convey very little meaning to most minds, and might even convey a meaning other than it was designed to convey to some, without the voice of a living teacher to explain it. How should we fare, if each individual had to study the books of the law of our country, *whatever they may be*, for himself, to learn *how to live as a quiet citizen*; or to study medical books to keep

himself in health? Yet no doubt there are books on these subjects, written in a far more distinct and scientific form than the books of holy Scripture. In fact, when we look into the structure of holy Scripture, we find just what we should expect on the Catholic theory, but just what we should not expect on the Protestant; what we should expect, if we are furnished from without with a key to its interpretation; but what we should not expect, if we are to interpret it for ourselves. We do not find doctrines set forth in formulas, nor in any thing whatever of a systematic form, but scattered up and down, here and there, in the midst of other matter, incidentally, as it were, without any apparent system at all. Even the epistles, the most directly doctrinal part of the New Testament, so far from being written with a view of teaching the faith, are professedly addressed to those who had already learnt it; and this or that doctrine appears to be dwelt upon in them, not so much with reference to its intrinsic importance, and prominence in the Christian scheme, as to accidental circumstances which made it necessary to be enforced on that particular occasion. Even if it could be shewn that each separate truth of Christianity appears manifestly on the surface of Scripture, no one can pretend that their connexion and relative proportions, the perspective, so to speak, in which they must be viewed, can be readily discerned without any collateral light, from the mere study of the sacred text, far less from such study as is in the power of ordinary individuals.

But we may go further, and say, that the separate doctrines of Christianity are by no means so clearly expressed that the language which conveys them must of necessity bear that meaning, and no other. If there are texts in Scripture, for instance, the sense of which appears so manifest that one would have thought all mankind must agree in their interpretation, they are those which refer to the Real Presence of our Lord in the Blessed Eucharist: "This is my Body; this is my Blood." Can language be clearer? *Coupled too with the 6th chapter of St. John's Gospel, in which our Lord declares that He will give His flesh to eat and with the various notices in the epistles, it seems to de-*

contradiction. But are all agreed that the words convey what they seem to convey? By no means: Protestants say that they are figurative; that as our Lord had before said, "I am the true Vine," and "I am the Door" of the sheep-fold, neither of which sayings are to be understood in their literal sense, so this saying also is not literal but figurative. And if this text does not convey an unquestionable meaning, of what text can we say that it does? Is there any single text on any doctrinal point which so explains itself as to suggest no question? and these questions who is to answer? There can be, as we have said, but one true answer of the many that may be given; and how are individual minds to be sure that they have hit on the true answer? It has been well said, that "when it is declared that the Word became flesh, three wide questions open upon us at the very announcement: What is meant by the 'Word,' what by 'flesh,' what by 'became?'" *these being, we must observe, not idle or irrelevant questions, but such as are absolutely necessary to understand the passage at all.* And individuals, in different ages, have attempted to answer these questions for themselves, and each of the three has given rise in turn to more than one false opinion, which in its day carried many along with it, but after a time died away, as heresies do, and left no trace behind it; for the Church, the one interpreter, calmly arose and spoke the true meaning of the sacred oracle, which bore with it the certain conviction that truth alone engenders, and stamped itself on the mind of Christendom, so that the false theories melted away before it, and if they are remembered at all by any in the present day, Catholics or Protestants, are remembered only as worn-out absurdities. Yet the words in question *might* have borne the meaning the heretics gave them, as well apparently as that which now universally prevails. Does it seem probable, then, that if Almighty God had designed that every man should learn his faith from his own interpretation of Scripture, He would have allowed that faith to be recorded there in language so open to misapprehension?

*It is often said, indeed, that though detached passages may be dark, yet that sufficient light is thrown upon them*



to bring out the truth, if you compare them with other passages. But does not this cut both ways? Some passages, it is true, throw light on one another; but are there none which, though plain enough by themselves, become difficult precisely because there are other passages which seem to contradict them, and with which it is hard to reconcile them? Surely the adjusting of seeming discrepancies is one of the great difficulties of Scripture interpretation; a difficulty which those who despise it can hardly have grappled with in earnest.

But here Protestants will answer, that all things are possible with God; that to the natural powers of man the interpretation of Scripture is indeed difficult, or rather impossible; but that with the assistance of His Holy Spirit, it is possible, nay easy, and that that Spirit is never withheld from those who ask it. This, then, is a question of fact; God, of course, *might* do this; He who inspired Scripture, *could*, if He so willed it, inspire each reader of Scripture, so that all minds, knit into mystic unison, should give back the same sound. He *might* work this standing miracle; but *has* He done so? Truth, as we have said, can be but one; there is but one revelation, and therefore but one true interpretation of that volume which is its record; if, therefore, the Spirit of God leads Protestants into truth, it must necessarily lead them into agreement. But is it so? On the contrary, it is too notorious to need stating, that Protestantism is split up into sects almost innumerable, each sect based on its own particular interpretation of the Bible, and each, in some point or other, contradicting all the rest. "The Bible," it has been well said, "is an instrument on which every man may play his own tune;" Protestants have done so, and what a crash of jarring discords is the result! The Presbyterian reads one system in Scripture, the Quaker another, the Church of England another (or rather two others, for two systems, distinctly antagonistic, co-exist within her pale), and the Unitarian something quite different from either. All these sects *profess alike* to have derived their religion from the Bible; but *clearly the same Holy Spirit* cannot have guided them all *in its interpretation*. It cannot surely be the same Spirit

which teaches the Calvinist that human nature is totally corrupt, and the Unitarian that it is not corrupt at all; which leads the Church-of-England man to believe in "two sacraments as generally necessary to salvation," and the Quaker to reject sacraments altogether; the same Spirit cannot teach some that our Lord Jesus Christ is God, and others that He is mere man: yet who of all these shall dare to say of the rest that they have not prayed for the help of that Holy Spirit; and if they have prayed and not received, what becomes of the Protestant theory?

It is sometimes attempted to escape from this difficulty by saying, that the points on which Protestants differ from one another are points of secondary importance, and that on such there is no promise of supernatural guidance; but that with regard to doctrines, the belief of which is essential to salvation, the Spirit of God is given to those who ask it, so as to guard them from error. But who is to determine what points are essential and what are not? and on what points do not Protestants disagree? Is it necessary to everlasting salvation that we believe rightly the Incarnation of our Lord Jesus Christ? Is it necessary to believe in the Holy Trinity, in Original Sin, in the Atonement? Is it necessary to receive holy baptism, and to have "faith in the promises of God made to us in that sacrament?" On no one of these points are all Protestants agreed; yet no one surely can call any of them unimportant.

It is quite clear, then, that Protestants, as a body, are not led, as they pretend, by the Spirit of God in their interpretation of Scripture; and such being the case, it is perhaps rather to be wondered at, that enough of them can be found to agree in any one view for them to run into sects at all, instead of each of them going his separate way. But the fact is, the cry of the Bible and the Bible only is a mere cry, a mere thing of words, which, as far as the mass of mankind is concerned, it is utterly out of the question to reduce to practice. I don't believe that there is any single Protestant in this country who can pretend to say that he gathered his system of belief, whatever it may be, exclusively from the Bible, without the help of any human teaching. All those who in their childhood ever learnt a

catechism or a creed,—and who has not?—have no right to join in this cry, for they have not acted on the principle of the Bible and the Bible only, any more than the Catholic whom they rail against. If that principle means any thing, it means that the mind is to be brought to the study of the Bible altogether unbiassed; and if so, of course altogether uninstructed. Is this the case in this country? No one can pretend that it is. Of those classes who read the Bible at all, every individual comes to the study of it with his mind steeped in tradition of some kind or other, Protestants quite as much as Catholics. Nay more, it is by means of this tradition alone that they are able to understand the Bible at all: it is the clue without which Scripture would be to them an inextricable labyrinth. The mind of each individual is formed on that of his sect, and that of each sect is cast in some particular mould bearing the stamp of its founder, or of the leading idea which gave it birth; and Scripture, poured, as it were, into the mind thus prepared, readily takes its form, and men imagine they find in Scripture what they bring to it. The truth is therefore, that when a man throws off the Pope, it is only to choose another Pope for himself; for there are few even among Protestants of such marvellous hardihood and self-dependence as to stand up perpendicularly as their own Pope. The only difference is, that instead of abiding by an interpreter who pledges herself not to mislead them, and pleads a divine commission resting on evidence open to the examination of the whole world, they choose to themselves interpreters who do not even pretend to a divine commission, who in no way promise not to mislead them, and whose authority rests on they know not what, yet who lay down the law, and dogmatise and anathematise those who differ from them as positively as though they had been pronounced infallible by a voice from heaven. If those who blindly attach themselves to these chance leaders would but for a moment, without prejudging the cause, compare their claims to attention with those of the Catholic Church, even regarding her solely in her human aspect, they could not but feel the *unreasonableness* of their position. What is the Catholic Church, looked upon merely as a human authority? She

is the collective mind of a countless multitude of men of every conceivable variety of nation and character, yet gathered up, as far as religion is concerned, into perfect unity; of generation upon generation, traceable in unbroken identity back to the very age when the New Testament Scriptures were written, nay to the age when they were not yet in existence. In her, if any where, must of necessity be deposited the traditionary records of the oral teaching of those by whom those same Scriptures were written; she must know, if any can know, what the Apostles taught, and how the faithful understood their teaching; while commentary after commentary on this or that portion of Holy Writ, the result of the life-long meditation of saints and martyrs and learned doctors, lie treasured up in her keeping; the fruit of the accumulated genius of devout men from every nation under heaven, and during a course of six times as many centuries as Protestantism has yet existed. Every question too as to the interpretation of Scripture which has yet arisen among men, has been sifted by her to the very bottom, and the light of the whole mind of Christendom, of every local tradition, and of every kind of evidence brought to bear upon it.

And in truth it is upon the Church's interpretation of holy Scripture, *not upon their own*, that even most Protestants in this country have unconsciously moulded their own religious system, so far as it bears on what they themselves consider to be the leading doctrines of Christianity; those, for instance, of the Trinity and Incarnation, of Original Sin, and the Atonement. Did they learn these great truths from the Bible only? Alas! some who study the Bible quite as intently as themselves have failed to find them there; and any honest person, really examining his own mind, could not but confess that, although coming to the study of the Bible with a mind instructed beforehand in these doctrines, he finds enough there to *corroborate* his belief in them, he would yet, without such previous instruction, be very much puzzled to gather his knowledge of them from thence in any thing like the definiteness of detail in *which he at present holds them*. The fact is, these *doctrines formed a portion of the great Catholic system which*

prevailed throughout Christendom at the period of the so-called Reformation; and it happened that those who conducted the change in England left them unassailed, so that they continued in the minds of the majority of the nation a fragment of the ancient faith. With the greater number of the Protestants abroad we know it is far otherwise; they have more nearly acted out the principle of "the Bible and the Bible only," and more boldly trampled Catholic tradition under foot, according to the well-known epigram, "All Rome lies low: Luther destroyed her roof, Calvin her walls, and Socinus her foundations;" and what has been the result? Those who uprooted the foundations of Catholicism uprooted at the same time what most Protestants in England still consider to be the foundations of Christianity.

Surely, then, it would be but honest if English Protestants would once ask themselves, whether, as they cannot doubt but that the Church's interpretation of Scripture on these points is the true one, and all others, however plausible, utterly false, it may not be true likewise on other points, on which they so prejudge her as to refuse even to give her a hearing. They have found broken threads of her clue useful in guiding them through dark recesses where others have lost their way; why not try it further? Oh, if they would but seize that clue once again, if only for a moment, as an experiment, they would find it lead them smoothly and easily through mazes and tangled paths, where they have been often perplexed: they would soon discover that they now for the first time really understand the Bible; not what it *may* mean, but what it *does* mean; not only what this and that chapter, or this and that epistle, means, taken alone, but what it means as a whole. They would then discover what Catholics know and feel, that the Catholic Church alone is able to look the whole Scripture in the face; not passing over this, and explaining away that; not bringing some texts into exaggerated prominence, while *others* are thrown quite into the background, which is *what all Protestants* do without exception, but fearlessly *leaving the whole* Scripture as it stands, in its native, *untouched* majesty, yet pouring upon it a full stream of light,

which draws out into life and beauty its minutest shade of meaning. Persons who have been reared in other systems, and have been brought into the Catholic Church in mature age, are peculiarly sensible of this; nay, some have become Catholics simply on the evidence of the clear light thrown on Scripture by Catholic teaching,—a light which they had sought in vain from other sources. It was like adjusting the glasses of a telescope, and finding at last the right focus: when once found, there could be no mistake about it. The beautiful landscape, seen at length in all its clearness of outline and brilliancy of colouring, was a sufficient witness.

That same clue, if Protestants would but follow it patiently for a little space, would also enable them to understand, what is to them the cause of endless perplexity, the positions which the Church and the Bible respectively occupy in the apprehension of the Catholic. To the Catholic their claims, so far from being antagonistic, mutually explain and corroborate, nay, seem almost necessarily to imply each other. Thus the Bible contains the science we have to learn, the Church is our living teacher of that science; the Bible is our law, the Church expounds and administers it; the Bible is our chart, the Church is our pilot; the Church bears witness to the inspiration of the Bible, the Bible to the divine commission of the Church; all that the Bible teaches, the Church believes; all that the Church teaches is in accordance with the Bible; the Bible contains nothing which contradicts the Church; the Church teaches nothing which contradicts the Bible: in a word, the Church comes forth into the world as God's ambassador, in all the stateliness and majesty which befits an envoy from the court of heaven, and she bears in her hand the Bible as the document written and signed by Him who sent her forth, and containing both her credentials and the substance of her message.

One word more, and we have done. All Protestants as we have remarked on a former occasion,\* have a deep inward conviction that there must be some means of arriving with certainty at the real meaning of Scripture. T

\* No. 18. The Church the Witness of Scripture.

know that the Gospel requires faith as the indispensable condition of salvation, and that to have faith a man must know what he has to believe; and they rightly conclude that Almighty God would not have imposed an obligation on His creatures without having given them the means of fulfilling it. It is this true instinct trying to work itself out through a false theory, which makes them so pertinacious in maintaining their own principle, that every man can interpret Scripture for himself, in the very teeth of the known fact that, under ordinary circumstances, no man does, and of the secret acknowledgment which every man of ordinary modesty must make in his own mind, that he himself at least cannot, to say nothing of the multitude of contradictory interpretations which jostle one another at every turn; still, in spite of all this, the Protestant not only maintains his principle, but takes it for granted, and is so thoroughly in earnest about it, that to dispute it sounds to him like blasphemy; and naturally enough, for to him, to deny that any man can learn the faith from the Bible, is to deny that he can learn it at all; and so strong is his belief that an infallible interpreter there must be, that he will swear to manifest contradictions rather than relinquish it. Now the Catholic Church, and she alone, professes to be this infallible interpreter, of whom the secret yearnings of every individual so emphatically testify the need. Is it fair, then, is it reasonable, considering that there is really no rival claimant whose pretensions can stand the most superficial inquiry, to dismiss her claims absolutely without a hearing? Surely, to do so is to be like a madman who, dying of thirst, should eagerly dig for water in the dry sands, and turn away at the same time from a pure and ample stream flowing at his very feet.

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## rites and ceremonies.

### II.

THE CEREMONIAL OF THE CHURCH NOT THEATRICAL.



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## Rites and Ceremonies.

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### II. THE CEREMONIAL OF THE CHURCH NOT THEATRICAL.

THE notion which Protestants in general have of Catholic ceremonies is, that they are intended for no other purpose than to produce an effect upon the minds of the people. The more candid of the number will be prepared to acknowledge that the effect aimed at is a religious effect, though, of course, they will add, that it leads to a great religious error. The less candid will attribute to the Catholic Church no higher object in her institutions and practices, than the serving some temporal and unworthy end, whether of vanity, avarice, ambition, or other evil temper. Most will agree in applying to our ceremonial the term "theatrical;" only they will differ, as just observed, in their view of the purpose with which the Church employs this great engine of spiritual policy (as they may call her ceremonial system), or this artifice for securing popularity.

One reason of this, as of other Protestant mistakes on the subject of our practice, is, that strangers are apt to form their notion of Catholic ceremonies from our High Mass, which is all that they commonly see of them. They suppose that High Mass is the whole of our actual religion, or, at any rate, an average specimen of its general character and tenour. Now, this is what may be called jumping at a conclusion; and it is much the same as if a person visiting a foreign city on the night of a royal birthday, or other national festival, were straightway to conclude that the populace kept holiday all the year round. Sundays and festivals are our gala days, which supply no criterion whatever of our ordinary work, and which do not even form a specimen of our usual devotions. At a High Mass we put forward

our best (poor as it is in the light of an offering to Almighty God) ; if we have gold and silver, that is the time at which we produce it ; the Church is in her holiday dress, and does all she can to honour her King and make her people happy. If we have offerings of substantial value, wrought with exquisite workmanship and after models of approved beauty, we are glad at such a time to display these fruits of genius and specimens of skill as offerings to Him whose Spirit gives to men (as Scripture informs us, Exod. xxxvi. 1) this power over matter of forming it into beautiful shapes. If our vestments or other ornaments be of less costly or less tasteful materials, we console ourselves by reflecting, that love can be shewn in humble ways and by uncouth expressions as well as in forms more classical and correct. But such things do not constitute the staple of our religion, nor even represent its essential principle, though they do indeed bear upon that principle. Protestants must give us credit for sincerity when we say, that in the Catholic Church all is subordinate to the great ends of her institution, which are these : **TO PROMOTE THE GLORY OF GOD, AND THE SALVATION OF MANKIND.**

It is almost ludicrous in the sight of Catholics to hear their religion characterised, as is common among Protestants, by the epithet "gorgeous." One would think that all our chapels were miniatures of Cologne or Antwerp, or that we kept a kind of continual Easter-day. At the very least one might suppose that High Mass were the one religious act of the Sunday, and the Sunday the only day on which public acts of religion were performed at all. But so far different is the actual state of the case, that I suppose there are numbers of Catholics in England and the colonies who never saw a High Mass in their lives, and yet have been excellent children of Holy Church notwithstanding. The Jesuit novices in England, and, for aught I know, elsewhere, have nothing but Low Masses all the year round to satisfy their devotion, which yet does not lack its ample *nutriment*. Many Catholics who *could* attend High Masses *if they desired*, prefer hearing a Low Mass early ; and this *practice is encouraged* by some approved confessors. Very few Catholics indeed, who have any pretension to religion,

hear Mass only when it is celebrated with solemnity. In London churches, and elsewhere in England wherever there is a sufficient number of priests for the purpose, the High Mass is the last of three or four Masses, of which all but itself are said in the simplest manner ; and in Catholic countries, instead of three or four Low Masses, ten or twelve at least are said every day ; and in the large churches in Italy I have heard that Low Masses are said in constant succession at several altars from five in the morning till noon, while it is only in cathedrals and collegiate churches that there is so much as a single High Mass every day. It is a great mistake, therefore, to select a High Mass, or any other solemn and ornate function, as the most fitting representation of our public devotion, for, comparatively speaking, they are rare ; they are every where the exception, and not the rule.

But, it will be said, High Mass is not your only splendid function ; you have others equally gorgeous. True ; but so neither is Low Mass our only simple devotion ; we have also other simple practices of devotion, and in still greater abundance ; there are rosaries, and novenas, and exercises in honour of the Passion and other mysteries, which a priest performs (at most) in a surplice at an altar on which are a couple of lighted candles, or which are even performed by laymen without either surplice or lights. No one questions that the Church recognises the fitness of bringing what is beautiful and magnificent to bear upon religion ; all I am denying is, that "gorgeousness" is in any sense her characteristic attribute. Yet I have seen this fact quietly assumed in Protestant publications as a thing of course ; and a writer of great repute in that school of the Establishment which professes the most sympathy with the Catholic Church, has the conscience to apply to her the epithet "flaunting," as more descriptive, forsooth, of the character of Rome than any which might bear witness to her self-denying exercises of piety and unremitting labours of love !

It is, however, no part of my present object to vindicate the Church from the imputation of giving undue importance to external religion (of all the charges which ab

encounters, surely one of the most preposterous), but I undertake to shew that popular effect is not merely not the principal, but that it is not even the subordinate aim of Catholic ceremonial, which has any thing but objects of this world for the basis and warrant of its provisions. And this will be clear from considering that what we call High Mass is not, as seems to be often supposed, a distinct office, drawn up with a view to effect; but is merely the more solemn celebration of the rite according to which the Sacrifice of the Mass is commonly and necessarily offered. If then, as is undoubtedly the case, Mass be celebrated without these solemn accompaniments at least twenty times for once that it is celebrated with them, it ought to be acknowledged that we have other ends in view in such celebration than the desire of attracting the notice of sight-seers. Now, the rite of the Holy Mass itself (as it is carried out in what we call a Low Mass, that is, a Mass without the accompaniment of solemnity) has nothing in it which is popularly attractive, but rather the contrary. It has no music, no crowd of assistants, no display of lights, but is quite simple in its accompaniments, and little interesting to the multitude in its nature. A priest in a dress of no peculiar beauty or richness is seen during half an hour or so to be engaged in an act of devotion, which has no other attribute of solemnity than that it is unusual. If we are led to conclude that there must be something great about it, this is rather because it proceeds upon so entire a disregard of the ordinary rules of popular display than for any other reason. It consists in a series of mystical actions carried on in silence; so that if popular preaching be (as experience shews) the way of drawing crowds to a place of worship, a Low Mass, on the same principle, ought to have the effect of repelling them.

And indeed, this effect, if they be a crowd of sight-seers, it will be found to have. Did we desire to clear our churches of the profane Protestants who throng them, we could not *adopt* a more effectual means to that end than to drop our *High Masses* altogether. But as the Church orders matters *otherwise*, we endure the infliction for the sake of the few *out of the number*, who, having "come to mock," some-

times "remain to pray;" or who, drawn by mere curiosity, find their hearts touched where they expected only to have their senses gratified.

In point of fact, the Church goes steadily on her own way, doing her work in the way prescribed, making the honour of Almighty God her paramount object, and taking it for granted that "edification" will follow, as a matter of course, with all who are in dispositions to be edified. She does not lay herself out for the approval of the world, nor even for that of her own children; although I admit, that as her priests do not claim to be angels, they are all liable, like other men, to the temptation of acting at times with a view to effect, or at any rate will often avail themselves of public opinion as a check upon their own remissness. The more, however, they are found to grow in the heavenly life, and the more thoroughly they are imbued with the spirit of the Church, the less sedulous will they be, especially in the performance of ecclesiastical functions, to consult the opinions of others, the more simply and entirely bent on pleasing their Lord, in all which they do in His blessed service. Hence they will often prefer the semblance of remissness to the fact of an over-studious gait and demeanour, as knowing that it is better to be hearty towards God than exemplary before men, and that of all characters in the world, that which the Catholic Church abominates is the pharisaical. Indeed I can much better understand the Church being thought careless than her being charged with hunting after popularity. What, for example, can be less "edifying" to Protestants than a Low Mass as often witnessed in the churches abroad? Protestants almost instinctively associate the idea of devotion with a certain majesty of gait and solemnity of enunciation; no wonder, then, that they should be scandalised, as they so often are, with the slouching air, the free and easy movements, and the rapid utterance of the continental priests. Nor will it altogether avail to apologise for these appearances upon the score of foreign habits; for much of what to the Protestant eye looks like irreverence, is in reality but the natural effect of doing our work in a straightforward way without any advertence to the impressions produced c

spectators. Priests do not, like Protestant ministers, put themselves into graceful attitudes, study dignity, or vary their mode of articulation, with a view to the prejudices of their hearers. This would indeed be to follow out the "theatrical" principle; and it is really wonderful how Catholics, as a body (whatever their faults), should have incurred a reproach so utterly at variance, I will not say with facts, but with the charge of laxity and nonchalance so frequently brought against them.

Now in this paper I am going to justify my statement, by shewing how complete an account of the meaning and use of Catholic ceremonies may be given without taking their popular effect into the scale at all. My statement is, that, granting the Catholic doctrine to be true, the Catholic ceremonial follows as the natural expression, as well as necessary safeguard, of that doctrine; and this, whether its effect be "edifying" to beholders or otherwise. Further, I must maintain that they are actually "edifying," in proportion to the religiousness, and, I must add, the *intelligence* of the beholders. Thus I shall have to retort on objectors to our ceremonies the charge of intellectual shallowness, which they so freely bring against us who reverence them, by shewing that any view of devotion which repudiates the principle upon which they are founded is utterly superficial.

It must always be borne in mind, that the Catholic religion is an institution, the first end of which is, the maintenance of the divine honour in the world. Its business is with the invisible world, and with *this* world so far only as the invisible has part in it. It is the earthly court of the King of Heaven, and its ceremonies are the etiquettes of this court, framed with the view of securing the prerogatives of the Sovereign and the regulation of the intercourse between His subjects and Himself. Such being the sole object of her ceremonial provisions, the Church is no more solicitous what view the world takes of her external arrangements than the Herald's Office is careful to *submit its programmes* of state pageants, or its tables of *precedency*, to a general meeting of the inhabitants of London. The populace are the witnesses, or it may be the

subjects, of these arrangements, but in no sense are they the judges or arbiters. Not public opinion, but precedent or usage is the standard of its decisions and the test of their correctness; and as the consultations of such a body are protected from interference, so are its decrees absolute and without appeal. The world accepts, or obeys (as it may be) the *fiat* of authority, and feels it an impertinence to criticise what it would be an encroachment to dispute.

The "Congregation of Sacred Rites" is a similar tribunal in the Church. Could you or I overhear its discussions, I will answer beforehand that the satisfaction of heretics is not one of the many considerations which would be found to affect its judgments. The basis of our ceremonial system is a great tradition, which runs up to the very beginnings of the Church, parallel to the line of doctrinal descent, and so closely interwoven with it, that ceremonies have come to be regarded as the very language of dogma itself, as securing its inviolability, and therefore participating in its soundness. The function of the ecclesiastical government, which is entrusted with the ceremonial department, has therefore an office chiefly interpretative, having to consult precedent and compare practice, with the view of adjudicating rubrical questions; though, of course, it might also be called upon to apply principles of acknowledged authority to the case of new emergencies, as in the instance of the rite of Benediction of the Blessed Sacrament, which is, comparatively with other offices, of recent date.

I have made this digression in order to shew upon how ancient an authority, and upon what a substantial basis, those Catholic ceremonies rest which Protestants are apt to deride as superfluous or unedifying. I will now briefly state the various ends or objects which these ceremonies are intended to serve. They are intended to be:

1. Expressions of doctrine; conspicuous witnesses to the reality of Catholic mysteries.
2. Safeguards of sacraments; provisions for their administration in all their integrity and essence.
3. Securities for respect; by promoting the honour of God in the eyes of men, and reminding the priest himself of the sacredness of the acts in which he is engaged.



4. Memorials of love towards our Blessed Lord, who is both the Object of our highest adoration and the "Minister of the true tabernacle" (Heb. viii. 3) ; Himself our undefiled Priest and precious Victim, Himself the Agent in all the holy functions of His Church.

The remainder of this Tract shall be given up to illustrations of the first of these uses of Catholic ceremonial, chiefly taken from what may be seen every day in the celebration of a Low Mass. Thus, there is a marked difference between the ceremonial of Holy Mass before and after consecration. When our Blessed Lord is on the altar, the priest is obliged to genuflect (or go down on one knee) before and after each action, which has reference to His sacramental Presence. Hence you may observe, that at an altar where the habitual presence of the Blessed Sacrament in the Tabernacle is not indicated by a light burning, the priest bows on first coming before the altar, and never bends the knee at all till the consecration, on which he immediately genuflects, and again a second time on replacing the Adorable Victim on the altar after elevating It. He performs the same actions at the consecration of the Most Precious Blood ; also when he uncovers and recovers the chalice before and after the "Pater noster," and before and after the "Pax Domini sit semper vobiscum" he again genuflects, and again before receiving Communion in each kind. But when the Victim is consumed, he bends the knee no more upon leaving or reaching the middle of the altar, even though the Blessed Sacrament be in the Tabernacle ; though, in the latter case, he does genuflect at the bottom of the steps on arriving at and quitting the altar before and after Mass.

It is not, however, by the act of adoration only (which in this case genuflexion expresses, though of necessity it does not imply more than reverence), but by other ways also in other parts of the august ceremonial of the Mass, that the Divine Presence is recognised. Thus, it may be remarked, that, after the priest's fingers have once touched *the Blessed Sacrament*, he does not separate them till after *the second ablution*. This is for two reasons ; one of which *is practical*, and the other simply devotional, though both

alike bear upon the doctrine. The thumb and forefinger are kept closed, in case any particle of the Adorable Host (or Victim) should rest upon either, which by a movement might be lost or desecrated. This is the reason of sacred utility (as I may call it). But again, it would be unseemly that the hands which have handled our Lord should abruptly be brought in contact with any mere created matter, just as it would derogate from the honour of the Blessed Sacrament that it should be received on a day on which common food has previously been swallowed. Again, this sensitive recognition of our Lord's Presence on the altar is signified by a difference in the ceremonial before and after consecration, which our shallow critic will consider eminently trivial. When the priest touches the altar before the consecration, he lays his hands outside the corporal (or napkin on which the Body of our Lord rests); but after the consecration, he rests them on the corporal. This is, again, for a reason of utility as well as devotion, to prevent not only the waste of any precious atom of the sacred species, but to mark the difference between the altar-cloth, which has received no more than an ordinary benediction, and the corporal, which has been more solemnly consecrated to its sacred use, and which cannot even be touched, when off the altar, except by a person in sacred orders, or by one expressly authorised.

Other matters of ceremony also might be mentioned from the ordinary ceremonial of a Low Mass which tend the same way; as, for instance, the priest washing his fingers at the offertory, and again after the Communion, out of respect to the Body of Christ, which they touch. But it is when Mass is celebrated with the Blessed Sacrament *exposed*, that the doctrine of the Presence is most conspicuously brought out. The sacred Host, which ordinarily remains within the Tabernacle, is then brought forth into the sight of the worshippers, denoted by such accompaniments as are commonly understood to express the attributes of royal dignity. The eminence on which it rests is called a throne, and this throne is surrounded by *multitudes of lights*, as illustrations of the Divine glory *beneath*, the choicest flowers give forth their odorifere

incense, and around is collected whatever is most beautiful in nature and art, to express the piety of the worshippers towards the Object of their love. The regulations for this solemnity, both rubrical and extra-rubrical, are all founded on the doctrine to which it relates. Every one who passes an altar over which the Blessed Sacrament is enthroned, is to kneel on both knees, and not merely genuflect (*i. e.* go down on one knee); every picture or image, even the crucifix, is veiled, to prevent distraction or interference with the Object to which all eyes are directed; the lights at other altars should be extinguished, and the church itself, as far as may be, darkened, in order to concentrate attention on the Blessed Sacrament. Protestants say that all this is done for "effect." No; "effect" may be the result, but devotion is the motive, doctrine is the reason, and the honour of God is the end. When, as is sometimes the case, Mass or Vespers are sung with the Blessed Sacrament exposed, the ceremonial is characteristically different. The Blessed Sacrament is incensed before the altar, and on both knees; the priest, in addressing the people, turns but partially round, like a subject at court, that he may not turn his back on his Sovereign; he incenses, not on the *predella* of the altar, that is, not on the platform itself on which the altar is raised, but below the step; and every time he leaves the centre of the altar, or comes to it, he bends the knee to our Lord. If any discourse be delivered (except a brief meditation or fervent appeal on the Blessed Sacrament), the Remonstrance is veiled. The choral accompaniments of the Mass should be as short as possible, as the priest and ministers ought not, if it can easily be avoided, to sit down, and, when they do, must of course remain uncovered.

As it is no part of the present object to write a treatise on ceremonies, what has already been said will suffice for illustration of the head upon which we are engaged, *viz.* that one principal use of ceremonies is to keep doctrine *alive* in the minds of the people. The "Reformers" were *far too clever* to cut away doctrines without cutting up *liturgies*. They did not, like some of their successors, *treat ceremonial* as a thing indifferent. To have protested

against the dogmas of faith, and let the ceremonies of religion alone, would have been to stultify themselves and make hypocrites of their followers. No, they were clever men in a certain line; and they wanted to tear away Catholicism root and branch out of the world; to do this they must have expelled it from the hearts as well as the minds of men, and to expel it from their hearts they must deny it to the sight of their eyes. Therefore they left the eyes of men nothing to feast upon which could remind them of God and Heaven. What a service did they then render to the old enemy, who, like them, knew human nature well, and commends the fruits of this world to his victims, because they are "pleasant to the eye," and worldly wisdom comes, like spiritual, through the senses! Ah, clever device indeed, to reserve flowers and lights and tapestry, and painting and sculpture, for saloons and "crystal palaces!" A sagacious policy indeed, though a hellish one, to divorce outward beauty from religion, and thus to turn creation against the Creator! Is the devil so poor in resources, though so inventive in malice, that he must needs rob God in order to insult Him? Better be consistent at once, and like that wicked sect of old, the Manichees, arguing from the abuse of created things to their original, conclude that because useless for God, and serviceable only to the world, they are the work, not of a gracious hand, but of some evil genius.

Many excellent men in our own times have borne testimony to the connexion between doctrine and ceremonies, but have shewn themselves well meaning rather than wise, in that they appeared to think doctrine could be restored by means of ceremonies. But this is to give ceremonies far more importance than they receive in the Catholic Church, where they stand, not as the representatives of doctrine, but only as its mementoes. A portrait does not supply the place of a friend, though it helps us to contemplate him. It is because a Catholic feels doctrinal truth so precious that he loves to be reminded of it; otherwise ceremonial would be to him just what the Protestants consider it, a kind of "histrionic" exhibition. Nor has it any power to bring back a dead and buried theology. For not havi

reality in itself, and apart from what it expresses, it will infallibly die out before it has done its work. Life is too short to reach sound doctrine through ceremonial, and especially when people can find the true doctrine and the living ceremonies together in the Catholic Church, without working up hill from the one to the other.

I consider that enough has now been said to prove that Catholic ceremonies, whatever else they may or may not be, have at any rate no right to be called theatrical. If this epithet be never applied, as I never heard of its being applied, to the forms and etiquettes of a court, I cannot see what place it has in the subject of the Church. To attack the Catholic doctrine, for instance, of the Real Presence is a very intelligible course, but to charge Catholics who believe that doctrine with the multiplicity and variety of the ceremonies intended to express it, is a kind of argument which only passes muster with rational men because it is employed against the Catholic religion. How doctrine can be maintained in a world like ours without visible embodiment in ceremonial, is a question upon which I wish Protestants would throw some light, if it were only that we might know how to deal with their objections. As it is, the usual practice is to ignore this question altogether, and to come down upon the Catholics with taunts founded upon the theatrical nature of their external religion, as though it were a thing acknowledged, that popular effect is the main object of these ceremonial provisions.

And if a Protestant were to make on paper any assertion upon the possibility of maintaining doctrine without an exact and (to appearance) complex ceremonial, the strongest argument on the other side would be the Protestant religion itself. Let the advocates of mere "decency and order" against the rule of ceremonial completeness and exactitude, consult the records of their own religion, and survey its actual condition. What have the Protestants gained for the Sacrament of Baptism (the importance of *which some of them so justly appreciate*) by the act of *their Reformers*, in flinging away from the baptismal office *the frequent signings with the cross and exorcisms of the evil spirit, the unction with holy oil, the "salt of wisdom,"*

the investiture with the robe of innocence, and the presenting of the burning light? Where is the piety or the use of making common cause with men who scorned the holy "*Ephphetha*," thereby insulting the practice of our Lord Himself? In the ceremony of anointing, is there nothing of a nature to fix the unction of the Holy Ghost indelibly on the mind? or is there no intelligible connexion between a white robe and holy innocence, between a burning light and a luminous faith? Would Englishmen ever have seen the great doctrine of Sacramental Regeneration become the plaything of parliaments, if their imagination had been stored with the remembrance of all those significant actions, performed under circumstances the most likely to impress them on the mind of a parent? Or would it be found as hard as it is to restore the public reverence of the most Blessed Eucharist,—rather, would it have been necessary to make the attempt,—if the dogma of the Real Presence had not been clean obliterated from the minds of our countrymen by the abolition of ceremonies calculated to suggest it with overpowering force?

Now, in the Catholic Church, these and other great truths of holy religion are secured under the forms which express them. The Church bears her testimony to them in language too distinct to be garbled, and too expressive to be misunderstood. A priest must declare these doctrines before the world, whether he will or no. The forms which convey them are so many and so plain that mutilation, even were it possible, would be useless. No erasure could blot out the testimony which our holy offices bear to Catholic doctrine, but such as expunges those offices themselves from the documents of the Church. Our priests are bound by so many obligations, and encountered by so many rubrics, as to be continually protected against the dangers

\* We read in the Gospel (Mark vii. 32-35) that Jesus cured one that was deaf and dumb by touching his tongue and his ears with spittle, saying, *Ephphetha*, "Be thou opened." So in the baptismal office of the Church the priest, as the minister of Christ, wets his thumb with spittle, and touches therewith the ears and the nostrils of the person to be baptised, repeating the same word, to signify the necessity of having the senses of the soul open to the truth and grace of God.

of carelessness as well as the love of innovation. While I write these pages, I read in the public papers of a Protestant Bishop, at the dedication of a Church, administering the bread and wine "in solemn silence" to a rail full of communicants, and then reciting the form of administration once for the whole number. In the Church of the Gesù at Rome, there are on an average as many communions every day as there are days in the year. Let us but picture to ourselves the consternation which would prevail in that city, if one of the priests were to adopt such a method of abridging his work! And learning, from instances like this, the inestimable value of a definite form and an inflexible rule in the administration of holy things, let us beware of pronouncing any item to be insignificant which forms part of a whole so wondrous and divine.

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# KNOW POPERY;

OR,

ARE ALL THESE CONVERSIONS NOTHING TO ME?



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## Know Popery.

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A WISE man has observed, that the early Christians had proofs of the truth of Christianity which we have not, and that we have proofs which they had not. The early Christians did not see, as we see, the Church spread far and wide all over the whole world, as the prophets had promised. They did not see it, as we see it, exalted as a kingdom among all the nations of the earth: the Pope a spiritual sovereign ruling millions of spiritual subjects; the Bishops "as princes in all lands;" the children of the Church acknowledging one government and "one head," as Osee (i. 11) and the other prophets had foretold. They did not see, as we see, the words of our Lord to the Samaritan woman fulfilled, in which He said, that "the Father" should no longer be "adored" in Jerusalem or on Mount Garizim; for they did not see sacrifice, which is the supreme worship of God, abolished both by Jews and Protestants, and the "clean oblation," of which Malachi spoke (i. 11), offered only in Catholic churches throughout the world. Prayer may be, and is, made any where, in a Jewish synagogue or in a Protestant cathedral; but the great Christian sacrifice is offered only on the altars of the Catholic Church. In a word, the prophets had raised an expectation about the Church of Christ which the early Christians did not see fulfilled as conspicuously and as extensively as it was to be fulfilled in after times.

The sort of proof of Christianity, then, which we have, and they had not, may be said to come to this, that it answers the expectations it had raised. This proof at least exists with all its force for Catholics. Protestants, I suppose, must allow that Christianity, according to them, does *not literally fulfil* the expectations which the prophets had *raised concerning Christ's kingdom*; for they either ex-

plain these prophecies in a figurative sense, or refer their fulfilment to some future dispensation. However, all will allow that it is a very strong proof, where such can be had, when a religion externally fulfils the expectations it had raised.

Again, there is another class of expectations which religion may be said to create; these are of an internal nature. Man is here in a state of weakness, want, and sin; and religion undertakes to provide remedies: it promises certain gifts, and tells us that it can satisfy certain desires and needs of our moral nature. Now, if those who embrace a religion assure us that they have found these expectations answered, here is another proof of the truth of that religion.

Some years back several Oxford professors began studying the Fathers of the Church, holy men who wrote during the first ages of Christianity. By studying these ancient writers they had certain expectations raised as to what the Church was and ought to be; and these expectations, I may tell you by the way, agreed in a wonderful manner with those which the Bible would naturally be calculated to raise, but which, as I have said, Protestants explain away. Now, these learned men looked about them in their own Church, and finding nothing therein to answer these expectations, they were led to inquire into the state of "Popery." Then they found that the "Popish" religion answered the expectations which the old Christian doctors, as well as the Bible, had raised, and was the sort of Christianity which those doctors had written about. This proof they felt to be so very strong that many of them ultimately embraced it.

But this was not all: the more they endeavoured to live in accordance with the commandments of God, and to realise the high gifts promised by God in His Church, the more they felt that their wants and desires could find no adequate satisfaction where they were. The Catholic Church promised to do it, and they tried it. Others, again, followed their example; some attracted by its external agreement with Christianity, as they had been led to conceive of it, some allured by its promises of an internal accordance therewith.

But meanwhile there were plenty of people hard at work to give them very different expectations. "Popery," *they* said, "is a very shocking religion; it fetters the intellect, it interferes with liberty of conscience; it has corrupted the primitive simplicity of Apostolic times; it has brought in new and false doctrines; it confuses together God, the Virgin, and the Saints, and worships them all alike. It teaches men to lie and to be deceitful; it is ruinous to civil society. If you join it, remember, not a shilling more shall you have from me;" or, "all intercourse between us must cease;" or, "you shall have a father's curse upon you." But neither father's curse, nor loss of friends, nor fear of poverty, kept many back from giving "Popery" a trial. Are the expectations which its enemies endeavoured to raise fulfilled? No: the intellect, instead of being fettered, is enlightened; it now, as for the first time, realises what true spiritual worship is; the conscience finds it has been mistaking the liberty of the natural mind for its own true liberty, and is freed by frequent confession from the slavery of sin. Rid of this burden, the convert to "Popery" can look up to God without confounding Him with the Saints, or even with His blessed Mother. He ceases not to believe that hell is the place for *hars*, or to venerate civil authorities, though he does not give them power to decide whether baptism is or is not "for the remission of sins."

Here, then, are two expectations, or rather two sets of expectations, raised about the Catholic Church. To the one set the venerable pocket lends its august sanction; a frowning friend assures you that his predictions will be fulfilled; and an angry father thunders out his anathemas, if you will not believe that his anticipations will come true. Protestants have repeated tales again and again about Rome, till they have come to believe them, and these tales form the only ground of the expectations which they endeavour to raise against "Popery." Such lies, like the idolatry of the Gentiles, have been handed on for several generations, till all the world has them by heart; and they are received as matters of course, which do not call for any proof. Nevertheless, the said set of expectations are not

answered; while the former set of expectations are amply fulfilled.

Now suppose ten persons had joined the Catholic Church, and found their expectations answered, would this be enough to prove the truth of its claims? Decidedly not. But it would undoubtedly furnish a certain amount of witness in its favour. If two masons told me my house was coming down about my ears, I should say, "Well, they know what a house ought to be better than I do, so I shall look into the matter." But if a hundred told me the same, I should be a fool for staying another moment in it. I say this only to shew this one thing, that the more people there are who, independently of each other, are satisfied about a particular fact, the greater the reason to believe it to be true. If all the people who have come to "know Popery" experimentally, are satisfied with it, it must at least be something very different to what you take it for. If ten people tried it in spite of all the abuse heaped upon it, and liked it, even this would be a startling fact; but when a hundred or a thousand, or more, are all delighted with the change, it is clear that you who go on railing against "Popery" do not "know Popery." Those who abuse it the most are, almost universally, the most ignorant of it; those who know it best, if they do not come to embrace it, at least refrain in general from speaking disrespectfully of it, and often even find much to admire in it. What has been said, then, comes to this, that when we are ignorant of any thing, and we perceive that in proportion as people become acquainted with it, their dislike diminishes and their approbation increases, we have good reason for doubting the evil opinion we entertain of it. And, secondly, that when a religion fulfils and satisfies the expectations it has raised, and this in a very large number of cases coming under our own observation, we have good reason to believe that we ourselves should be satisfied if we tried it; and, in short, that that religion really is what it professes to be. But let us endeavour to look at the thing in a more serious light, and see whether the very fact that so many others are satisfied, puts us under any obligations to inquire for ourselves. Any single man may be whimsical, or fanciful, or obstinate;

sticking to a crotchet when once he has taken it up ; but it would be absurd to suppose that this should happen to be the case with any considerable number of persons. When, moreover, these persons are well informed on other matters as well as on religion, the chances are still further diminished ; and when, in addition, they have had a great deal to give up, in order to act upon their convictions, the chances are very, very small indeed. It is plain they gain nothing in this world by the change ; it is clear they must hope to gain something in the next. Let us consider, then, whether any body is at liberty to stand coolly by, and look on unconcerned at this strange unaccountable conduct ; for such it ought to seem even to the most bigoted Protestant, upon any principles which he can bring to explain the fact.

Now, if we were to try and put ourselves back into the days of St. Peter and St. Paul, certainly the conduct of Protestants and of heathens would furnish several striking points of resemblance. Without wishing to make ourselves out to be as good as Paul and Barnabas, or our Protestant neighbours as bad as pagans, still we may be like the Apostles in several points, and they like the heathen. Paul is a convert to Christianity ; he belonged to "the strictest sect of the Pharisees," just as Mr. A. B., a convert from Protestantism, had been strict according to the notions of his sect. Paul was told certain things about the Catholic Church, and found, upon trial, it answered his expectations. Full of zeal, he preaches again and again to his old Jewish friends. They see nothing of the interior grace which converted him ; they have heard him tell a cock-and-bull story about a vision, but of course they do not believe it, and laugh at the whole affair. However, he goes preaching on still, and, among other countries, he makes an "aggression" on Lycaonia (Acts xiv. 6, &c.). Titus and Caius were respectable Lycaonians ; they went to public worship every day, and sacrificed to Jupiter regularly ; *it was the established religion, and had the support of the law ; it was the religion of their fathers, and was mixed up with all their institutions and customs ; they were used to it, and liked it ; their "clergy" were learned and gentle-*

manly men; they were themselves well-educated persons, and set an example of all the virtues in repute in Lycaonia. They do not like having their household gods thrust aside, and all their old family associations broken through by this man Paul; his fancies have no charm for them; and as for the miracles which people say he works, they never saw any of them; they doubt whether he ever did work any; at any rate, they are certain that there is no clear, undeniable proof for them.

However, Paul makes converts by degrees; he tells them of the blessing of confessing their sins, and renouncing their past life, and promises them a great gift from heaven if they will embrace the religion he preaches. They follow his advice, and find themselves both the better and the happier for it; the expectations he had raised are fully satisfied, and they declare as much openly and loudly to their countrymen. Somehow or other he gets such hold on the people, that the Jews are jealous, stir up the multitude, and have him stoned. Titius and Caius are glad to see all this zeal for the old established religion, and thank Jupiter very devoutly. Titius and Caius in the course of time die and go to hell, to suffer eternally for their unbelief. There the Evil Spirit triumphs over them: "Ah ha! you saw that one person after another embraced the Christian religion, and was satisfied with it; yes, lost and accursed souls," shrieks the fiend, "if you had thought a little, you might have known that men do not leave their fathers and mothers, wives and brethren, friends and homes and comforts, for mere whim and fancy, and then we should not have caught you; but you kept to the old established religion, just only because it was established, and for no better reason; you would not heed the miracles of grace which the God we hate was working in men's hearts all about you; you would not honestly face the question, and see if there was any thing in it; you hoped and wished it might not be true, and would neither make inquiry of the Christian converts, nor attend one of Paul's sermons for instruction; you made your love of friends and home and old associations serve for reasons, and would not listen to what would have helped you to conquer the

lusts and passions which have drowned you in endless perdition." So saying, he plunges with them into that abyss of fire, where, with their tormentors, they shall have their abode and their portion for ever.

Now, I am not venturing to say what degree of neglect in examining the evidence for the truth amounts to a direct turning away from it, that is to say, to the sin of unbelief; but I do say that it is a fearful consideration when a man has had the truth brought before him, and for one reason or another has failed to examine it. I appeal, not to those Pharisees who think themselves just, but to those who know in their hearts that they are sinners—to those, in fact, whom Christ came to call (Matt. ix. 13)—and I ask them to tell me honestly, whether they would dare to accuse Almighty God of injustice if He punished the unbelieving Lycaonians in this way. Put the case that they had never seen a miracle, or been in the neighbourhood of one; but that they merely knew that one Paul had preached amongst them a religion which not only had much in it which was distasteful to man's natural inclinations, but involved many painful sacrifices; that he himself was a convert to it, and had prevailed on others to follow his example, and that he and they, notwithstanding all they had given up for Christianity, remained satisfied with it, and would die rather than return to their former religion. Now I say, if a heathen knew no more than this, does any reasonable man mean to assert that such a heathen might not have learnt the truth, had he been willing? Is it sufficient justification of him to say, that he never understood the nature of the doctrines that were taught, when he might have had them explained had he inquired? Was there not sufficient to make it his duty to inquire? Does not such an one risk incurring the fearful judgment of those who "receive not the love of the truth, that they may be saved?" (2 Thess. ii. 10.) I say then, that the very existence of a large body of converts in this country is a startling fact. Because unreflecting people do not think themselves obliged to read or to hear about "Popery," does it therefore follow that God, who has placed them near so many converts to "Popery," does not account them responsible for their indifference?

Perhaps some people may be disposed to urge in reply to what I have said, "We are not so ignorant of 'Popery' as you have supposed; we have read a great deal about it, which has been written by learned men; in believing what they say, we take things upon trust, and that is just what you recommend." Let me understand you, I would answer: Is what you have read about "Popery" taken from books written by its adversaries, either to refute it, or to cut it up and make it look ridiculous and odious? If so, you must see that such an account of it is hardly likely to be a very fair one. But you may answer, "How am I to know that? I am unlearned, and cannot judge for myself." I reply, first of all, that this is not a question of learning, but a matter of fact. Have you taken the trouble to ascertain whether what these persons state of Catholic doctrine be correct; for if not, what matter their arguments, whether learned or unlearned? We tell you, and every Catholic will tell you, that their statements are altogether false; that they have either never understood, or grossly misrepresented, the religion which they so virulently assail. Learned as they may seem to you, and learned as they may really be on other points, they have taken their notions of Catholic doctrine second-hand, just as you in your turn have taken your notions from them. Besides, numbers of learned men have judged, and do judge, the other way. You cannot say, "How am I to know that?" because every body knows that there are a large body of converts from all classes, both learned and unlearned. But more than this, who is there that does not know, or might not know, that the Catholic religion was the religion of all Christendom for more than fifteen hundred years, and that ever since it has been held and believed by far the greater number of professed Christians? Remember, too, that religion is not a mere paper theory, but a practical thing, and that those who have *tried* it are the only people to tell you what it really is. If, then, the whole of the Christian world for many centuries believed the Catholic religion to be the only true religion; if the largest body of Christians now existing *think it is so too*; and if many people in your own country *are joining it every day, and declare themselves satisfied*



with it,—by what law of common sense or of charity do you decide that it is a very shocking religion? What right have you to go on abusing it as you do, without ever reading a single book written in defence or explanation of it by a Catholic, and without inquiring at the lips of those who have tried it? Is not this very like having made up your mind which religion you will have, without caring at all which religion God wishes you to have?

People often say that the Catholic religion loves to keep people in ignorance, that it may tyrannise over them as it pleases. Ignorance, then, you allow, helps a cunning person to tyrannise over another. Consider, therefore, if by any chance, as you are very ignorant of the Catholic religion, you may not be the dupes of certain designing people who wish to keep you in ignorance of what it really is. Are you sure, for instance, that the Established Church of this country has no object of its own, quite unconnected with your spiritual welfare, in making you hate "Popery?" Do you know any thing of the history of the said Established Church? Do you know at all who they were who tried to put down "Popery" some three hundred years ago, and what means they used to effect their purpose? Do you know who got hold of the lands and the revenues of the monasteries and other religious houses belonging to the Catholic Church? Did you ever reflect that Protestantism has considerably to do with many people's worldly interests, with how much they have a year, and the position they hold in society; and that "No Popery" being interpreted means, "Let us alone; why torment us before the time?" Any how, there is one person I wot of who hates you with a hatred far surpassing even that with which Protestants hate "Popery;" who is the determined foe of human liberty, and whose interest it is to persuade you to remain in ignorance; who would be vexed beyond imagination if he saw you thinking of doing any thing to free yourselves from the slavery in which he delights to keep you—the slavery to creatures, or to secret lusts and passions—and *the person I mean is the Devil*. What if God should say to you, "*Out of thine own mouth I will judge thee, O thou wicked servant!*" You said that ignorance was favourable

to tyranny; and though I put so many converts before you, to lead you to inquire, you chose ignorance, and proudly thought *you* could not be deceived."

Neither can you say, "I see there are many converts to 'Popery;' but I have myself a certain faith which I hold, and a certain inward conviction of its truth; am I right in shaking that faith by inquiry? To question a matter of faith is to doubt about it; and to doubt about a matter of faith is to disbelieve it. 'Once to doubt is once to be resolved; once let me doubt the truth of my present creed, and I do as good as resolve on changing it.'" I am very glad to have this question to answer, because it is one on which the whole matter turns. It is certainly not the duty of any one to question an article of faith; or rather it is his bounden duty to resist any such temptation to doubt. But is it any article of faith which Catholics call upon you to question? Strong opinions, prejudices, notions, I own; but be these ever so strong, they never can arrive at being articles of faith; nor do you pretend that they have any title to be considered as such. The Catholic does not call upon you to renounce what you know to be true. Any body of men, however numerous or respectable, who should require this of you would have no claim on your attention. If any large body of men were to declare themselves converts to atheism, the Protestant would not therefore be called upon to question the being of a God. No large body of converts to Mahometanism, or to Mormonism, in this country would have the slightest pretension to be listened to, because they avowedly either deny the fact of the Christian revelation, or pretend to have received one which supersedes it. This is not the accusation of their enemies, which may or may not be true, but their own account of themselves. Now, little as you know of "Popery," you at least are aware that the objections which people raise against it are founded on the large demands which it makes on their belief, not on its denial of any truths which they already hold. It is true that many persons will tell you that the further doctrines which it teaches really contradict other Christian truths; and if *this* were so, it would be a valid objection. But, as I have before remarked, Catholics with one voice deny this to

the case; and when you see friends and neighbours, and men whom you respect, and whom you know to be as firm believers in these truths as you are yourselves, embracing the Catholic faith, and when they tell you that, so far from giving up what they really held before, they have only a clearer and a deeper insight into divine truth,—you are bound assuredly to ascertain how the matter really stands.

But, in fact, you know very well that all that is essentially Protestant in your belief is not a matter of faith at all. We do not deny that Protestants have retained many fragments of divine truth, and that such as have been rightly baptised have received in their baptism faith, which is the gift of God. If, therefore, they have not lost this supernatural gift by wilful unbelief, they still hold by faith such truths as they know; and even where this precious gift has been lost, a vast number of them still continue to believe with a human faith the Christian truths they have been taught. You whom I am addressing doubtless believe these truths in a sense in which you cannot be said to believe your own anti-Catholic notions and prejudices. The truths I mean are such as these: the being of a God, a divine revelation, our redemption by Christ, a judgment to come. But then remember, these are the very points which, so far as they go, you hold in common with Catholics, only that Catholics know and believe much more which their religion has taught them; while the much more which you think you know and believe are merely negations of the Catholic faith, taken up on trust from other people, and those you have lived with, and held with more or less of obstinacy. In your hearts you feel this; and are afraid to inquire, not because you think it wrong to do so, but because you fear the result. Own the truth, then; you are afraid to use the natural means of being convinced, lest you should be convinced. Faith, as I have said, is the gift of God, and all the reading and inquiring in the world will not suffice without that gift. But suppose a heathen refused to learn to read lest he should find his reason captivated with the *Bible*, would you not say that he was blocking up the *avenues* of his understanding against the truth? Would you not say that a person so minded was rendering belief

impossible to himself? We have no right to expect that God will take us by storm with supernatural gifts, when we will not use our natural gifts. A heathen who will not learn to read lest he should come to believe in Christianity, and a Protestant who will not inquire lest he should come to believe in "Popery," are both doing the same thing. Neither the one nor the other absolutely *knows* that he is right, and therefore is not justified in relying confidently on his own opinion. There is all the difference in the world between the certainty of a thing and ourselves feeling certain about it. Every fool and thoughtless person feels certain about fifty things in which his friends know him to be mistaken. Never, then, confound opinion with knowledge, or confidence with faith.

Turn the thing whichever way you will, you cannot make out that the number of converts is not a matter which personally concerns you. You have no right to stand looking on at your ease, as if nothing was happening about you. It is quite possible, as I have shewn you, that such conduct may lead to your everlasting misery. You must yourselves grant that, admitting for a moment the possibility of the truth of the Catholic religion, you have had it brought before you in a way which will have made you responsible for its rejection. It is only by begging the question of its falsehood, which I have shewn you you have no right to do, that you are able to shut your eyes to this alarming fact. I would earnestly entreat every single Protestant seriously to ask himself, whether he has any reason to give to himself, to his conscience, to his God, for the change which has taken place in so many people. Let him not play a trick upon his conscience by keeping out of its sight the fact that there are so many converts. Let him not say, this man is fanciful, that man is eccentric, a third was always a bad reasoner, a fourth was of a morbid temperament, and so on. This is cheating his conscience, and acting as foolishly as a man would do who said, "Wine does not cost much, and dinner is not very expensive, and a new coat is cheap, and a house may be had at a reasonable price, and therefore all of them together do not cost any great deal." There is no fallacy more common than this when

people want to cheat their conscience; they look at one thing at a time, and then forget it; instead of which, what they have to consider is, what they amount to taken all together. Besides which, you ought never to use an argument which proves too much for your purpose. Every man has his peculiarity, his fault, or his bent of mind; do you not see that any accumulation of proof may be disposed of in this way? If the testimony of a hundred can thus be got rid of, why not that of a thousand? why not that of a million? why not that of all mankind? It is impossible that the weaknesses and follies of people not altogether fools should just lead them separately in considerable numbers to one conclusion. When rich and poor, pious and sinful, learned and unlearned, all come to the Church, and all express their satisfaction with it, this is enough to lead serious minds to reflect.

Neither can it be said, "Oh, it is a toy, a fashion, of which people will get tired after a while!" It is surprising that men are not ashamed of making such an assertion. Is it often the fashion for persons to do things which compromise all their worldly interests? Do they choose for their toy what involves the sacrifice of all that the natural heart holds dear? It is just what the pagans might have said of the Christians in Nero's days, and indeed what they did say. But to come to facts. If you found that people were less and less satisfied with the change as time went on, then you might complain of this "know Popery" cry as a cheat. But it is just the reverse. Every body who turns Catholic, and does his duty, grows more and more satisfied every day. Why be so senseless as to say people will get tired of it, when you have not a shadow of ground for such an expectation? If Demas, Diotrephes, or Alexander, got tired of Christianity, what of that? So many did not, that we may say *all* who tried it were satisfied with it; and so we may say of Catholicity, in spite of the possibility of producing one or two exceptions. It would be most absurd to argue from these one or two exceptions, and to say, "My friend A will get tired of the change as Z did." It would be much more reasonable to say, "My friend A will be satisfied with his new religion, as B, C, D, E, F, and almost

all the other letters of the alphabet ten times over have been."

Upon the whole, then, it is a clear undeniable fact, that there are a great many converts; and it is pretty clear also, that there is a great deal of shuffling to account for it. Few consider whether divine grace be not, after all, the easiest mode of accounting for it; yet Christ did say something about His religion being one which would send fire on the earth, and make a man's foes to be those of his own household. This prophecy, some people will say, was meant only for the first ages of Christianity; but Christ Himself has not been at the pains to inform us of this limitation, so "very full of comfort" to an easy age like our own, where the utmost extent of religious obligation seems to consist in families being pewed together once or twice a week. Certain it is, that there is one religion which contrives to fulfil this prophecy pretty constantly. If Christ raised this expectation about His religion, the Catholic religion answers it.

Nothing which is here said is meant to imply that the number of converts proves the Catholic religion to be the true one. It is not enough to prove it in and by itself, but it helps towards it. What is chiefly urged here is the fact of conversions, as one which should alarm religious minds, and lead reflecting people to inquire into the merits of a religion which is producing such notable effects. While this process is going on, forty days' abstinence from all abusive language against "Popery" will be found very useful. There is no sin in abstaining from "railing accusation;" it may even be a virtuous deed to repress righteous indignation for a month or so, just to be quite sure that it is righteous; especially if we are prodigiously and ludicrously ignorant of the whole matter we are talking about. A little prayer also for light on the subject may be safely recommended.

The Jews, who saw our Lord's miracles, were not convinced by them, and would not acknowledge that they were God's doing. They could find many good reasons, as they fancied them, for denying this. Our Lord came out of *Nazareth*, a little town of ill repute. He had never learn

letters. He ate and drank like other men. He ate and drank with publicans and sinners. He did not wash His hands before eating. He healed men on the Sabbath day. He forgave men their sins. He said God was His Father, and that He was older than Abraham. All these seemed to them very plausible reasons for rejecting Him; and so no matter the miracles, though performed under their very eyes so that they could not be denied; no matter the numerous conversions—what signified conversions, when none of the rulers had believed on Him? (John vii. 48)—ah! here we have the true reason—the conversions must at any rate be stopped: our Lord Himself must be put to death, lest all the world should go after Him (xii. 19). And so “Herod and Pontius Pilate, with the Gentiles and the people of Israel, assembled together against the holy child Jesus” (Acts iv. 27). Thus also it is in England at the present time; miracles of grace are going on around you; numbers are pouring into the Catholic Church every day. Of course, however, God has nothing to do with this; and why not? Because it tells against the Established Church, which our rulers and wealthy people uphold. Ho! Caiaphas, Annas, Pilate, Herod, how shall we stop these conversions? Something must be done! No Popery!

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## THE POPES THE FOUNDERS OF MODERN EUROPE.

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**ERRATUM IN No. 28. ("How the Pope became a King," Part III.)**

**p. 16. l. 32. *for* "they had increased" *read* "that had existed."**

## The Popes the Founders of Modern Europe.

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### I. RIGHT TAKES THE PLACE OF MIGHT.

IN my former Tracts\* I gave you a sketch of the events which led to the establishment of the Popes in an independent principality of their own; and I think I have made two things plain to you: first, that their temporal dominion was not of their own seeking, but an arrangement of Divine Providence; and secondly, that an independent sovereignty was essential to the free and peaceful exercise of their spiritual headship. I concluded by giving you a short account of how a Christian king armed himself in defence of the Father of Christendom, and was the instrument in the hands of God for putting a finishing stroke to the work, and securing to the head of the Church the undisputed and tranquil possession of that principality which was already his upon every just title.

Now perhaps it may have occurred to you to say, "How much the Pope and the whole Church owed to this brave and disinterested king;" and when you hear that he and his successors were actually invested with the office of champions and defenders of the Holy See, you may be disposed to observe generally, "How much the Popes and the Church owed to kings." I shall neither accept nor dispute what you say at present, but shall simply invert your observation, and shew you, on the contrary part, how much kings owed to the Popes; and by kings I mean, not only individual sovereigns, a comparatively small number who have held the kingly office, but government generally.

\* "*How the Pope became a King*," Nos. 17, 20, 28.

And observe, the principle of good government and of order is nothing less than the condition of civilisation, and of something still more important, which, however, includes civilisation,—I mean, the thorough Christianising of a nation. Respect for authority, and the love of discipline, are the necessary conditions of holding men together in a society or polity; without these, they fall into a wild and savage state, which is a bar to all moral and intellectual advancement, and in which man becomes in his dispositions and habits very like a brute beast, only infinitely more mischievous, and what a brute can never become, an object morally of horror and disgust; because he was created for a higher end, and can never rid himself of his moral responsibility, however deeply he may degrade himself.

As a familiar example of the necessity of respect for authority and obedience to discipline, take that of an army. Obedience to a superior officer, and perfect observance of those rules called military discipline, are necessary to its efficiency; otherwise, it becomes a mob, and resembles a pack of hounds, or some troop of wild animals: it no longer deserves the name of an army. It was owing to the strict discipline and subordination of the ancient Romans, full as much as to their valour, that they became the conquerors of the world in pagan times; and the same spirit transferred to political matters, the spirit of subordination and respect for law, enabled them to retain their conquests, which no conquering nation of old had been able to do for any length of time, and to knit the whole together into a compact and imposing body, under the name of the Roman empire. The very word *discipline* is a Roman or Latin word: I doubt if the barbarians had a corresponding expression in any of their languages, for they had neither the idea nor the thing. They were hordes rather than nations, with customs rather than laws; and their armies were but vast multitudes, sometimes the whole of the horde, set in motion with an aggressive object, having a leader rather than a general at their head.

*You will say, then, how came it that they were able to conquer the Roman empire? They did not so much conquer as overwhelm—submerge it by their frightful numbers.*

Besides, you must remember two things : those qualities by which ancient Rome gained its ascendancy no longer distinguished it in latter times. The Roman empire was in a state of decay. The shell and framework remained ; the spirit was gone. The civilisation, such as it was, of Rome and of the empire, was not based upon Christianity, not even when there came to be many Christians within its bosom ; and so it was not sound at heart. Another thing, also, you must remember, that as far as the *military* discipline of the Romans was concerned, the barbarians, perceiving the advantages it possessed, learned in a great measure to copy it. Thus they acquired from them by degrees the art of war ; and indeed, as I have told you, in later years the Roman Empire defended itself simply by taking into its pay, and making use of, one barbarian chief against another.

When I say that these barbarous nations had no respect for authority or notion of law, I must qualify my observation a little. Men could not live together a day without some portion of both ; but these wild tribes had the least conceivable amount of either, consistent with a social state of any sort. Some infidel (so-called) philosophers have asserted that men lived at first like the beasts, and not in a state of society at all ; but that finding the inconveniences of this mode of life, they at last agreed to associate for mutual protection ; and that as no body of men could remain together in peace and security without some kind of government, they therefore consented to give up part of their liberty, to secure the peaceful use of the remainder, and to submit to laws, and a governor entrusted with the execution of them. According to this notion, government and law derive their whole authority from the will of the people ; and as a necessary consequence, since they set them up, they may, whenever they please, put them down again. But right reason, and the voice of ancient history, as well as all sacred tradition, condemn such a notion. Mankind did not begin with the savage state, but fell into it when they lost the remembrance of the truths which God taught the first man ; and government, instead of being a human invention, is of *divine authority*. I do not mean that this or that form of *government is of divine authority*, far less that this or the

man is directly chosen of God to rule, and that he reigns by a special divine right; but I mean, that *government* itself is of divine authority, and that it is not optional to a people to be governed or not at their will, although they have the original right of choosing their rulers and that form of government which they prefer, and although their assent may, by the constitution of the kingdom, be necessary to the enactment of the laws. When, however, they have chosen their sovereign, it becomes their duty to obey him; and when the laws are made, provided always that they are not opposed to the law of God, submission is due to them as long as they are not changed in a legal way. I am speaking of the general rule, not of exceptional cases which may arise (such as where gross tyranny exists on the part of the sovereign). Without alluding at present to such cases, and merely stating the matter in a general way, no Christian will deny the divine, as well as the human obligation to obey rulers and laws. As God meant each man to be the ruler of his own passions, and each family to be ruled and ordered by a father, so He ordained likewise that each separate polity or nation should have a government and laws.

The tradition of savage nations bears testimony to this truth. They remembered part of it, though they had forgotten the one-half and corrupted the remainder; for tradition outside the Church has no divine promise of being preserved uncorrupted. The barbarous tribes who inhabited the north of Europe, whither they had migrated from the east, had been governed by kings as far as we can trace back their history; and the nearer we follow them to the countries they first peopled, the more we find these kings invested with a divine and priestly character. This was a reminiscence, doubtless, of patriarchal times, when the head of the family was priest as well as king among his children and dependants; at any rate it bears witness to a belief which gave to government a divine sanction, instead of regarding it as a human arrangement and contrivance. The truth, however, had been corrupted by many fables. As a specimen, I may allude to that which prevailed in Scandinavia (now Sweden and Norway), and which derived the

descent of their kings from Odin, or Woden, himself a kind of demigod, a king and a priest at the same time, and having a god for his ancestor. This king-priest, they said, reigned in a sacred city called Asgard, having to assist him twelve priests or judges. This divine and holy city became the model of the earthly one; the Swedish nation having a king descended from Odin, and twelve judges as his council, in memory of Odin's twelve councillors. The king was raised to his dignity by being placed on an ancient and sacred stone at Upsal in Sweden, and took the title of "protector of the altars." He too it was who presided at the sacrifices. We find our own Anglo-Saxon kings likewise tracing their descent from the demigod Woden, whose name is still preserved in one of the days of the week, Wednesday, or Woden's-day. Other tribes also asserted that their kings were descended from the gods: it was a very general belief. The qualities which they valued were all embodied in their notion of a king; among which, superior force and knowledge of the will of the gods held the foremost place. Thus an ancient Scandinavian song, after summing up the attributes and powers of the first king, the son of a god, among which is mentioned the understanding of the song of birds, concludes with what is probably meant to be the highest praise of all, that he had the strength of eight horses.

This eight-horse-power king was not likely to remain long engaged in peacefully ministering at the altar, and subjects who valued such a monarch were likely also to love to see him try his strength. Accordingly, while engaged in practising magic science, this king had a revelation to this effect from a raven, whose language, as we have seen, he had the gift of comprehending. This bird signified to him that it would be better to mount on horseback, overthrow armies of enemies, and conquer more fruitful lands. The raven's recommendation was certainly strictly followed, for indeed it seemed the one passion of all these northern tribes to invade and conquer lands more inviting and propitious than their own. Henceforth, however, the priestly character of the kings began to be lost in the military, and their persons to be no longer respected as invi-

lable. It was upon a buckler now that they were raised at their inauguration, or coronation as we may call it, and no longer on the sacred stone ; and their possession of the regal dignity depended very much on their success in war, and on the satisfaction they gave their subjects. As what their people idolised was valour, strength, and above all, success, and a king who could lead them to victory and plunder, so the respect for *might* in the end quite superseded the ancient reverence for *right*. It is true that for a long time a lingering veneration for the supposed descendants of the gods confined the regal dignity to the same family ; but the tribe often selected whichever member of that family they pleased, and always got rid of him when it suited their caprice. While he governed, so to say, he had little power beyond what his personal influence or good fortune insured him, being ever controlled in his actions by the tumultuary assemblies of his subjects. We must not confound these assemblies with parliaments legally called together, and argue hence that these kings simply enjoyed a limited power, and the nation subject to them a constitutional government. No such thing : these disorderly gatherings represented fierce and lawless independence, not law and justice. Men came with arms in their hands, prepared to threaten and intimidate their ruler if he failed by his eloquence to bend their fierce passions to his will, or, on the other hand, refused to give way to their desires. If his address pleased them, they signified their approbation by the clashing of their weapons,—ominous applause, which told a man what he might expect if he had the misfortune to displease. Yells and groans made known the anger of that fierce animal, the sovereign people, when dissatisfied ; neither was it slow in following up its displeasure, if not promptly appeased, with the deposition of its sovereign ; a summary act which generally entailed his murder also. But the kings were not only liable to deposition when their own conduct was matter of complaint ; they were even at the mercy of the weather. The Burgundians were in the habit of deposing *their sovereign* not only when he lost a battle, but *when there was a bad harvest*.

*These kings, whose power and very lives depended even*

upon a change in the atmosphere, naturally looked about them for something wherewith to prop up their precarious authority. The Roman empire, with which their predatory excursions brought them into contact, held up before their eyes the example of a state in which there was a regular government, and a respect for the laws and for the ruler who administered them. Not but what the Roman emperors often met with a violent death, but they fell mostly by conspiracy; and their insecurity was owing, partly to their own vices, and partly to that misfortune which attaches to despotism, viz. that there is no other mode of redress but violence when the tyranny of an individual becomes intolerable. There were other special reasons for their insecurity which I cannot enter upon here, still government among the Romans was supreme, and was respected in the person of the emperor so long as he held the reins of power; law took its course, its infringement being the exception, not the rule; instead of which, disregard for law and authority was, as it were, habitual among the barbarians, who hated and despised the very idea of control. These kings, then, anxious to centre in their persons some of the respect which surrounded authority in the Roman empire, gladly sought to hold offices and titles under the shelter of its name; and the emperors were, on their part, glad to save their own pride the humiliation of confessing that large provinces and regions were lost to them, by decorating these kings with the insignia of Roman authority, and so making believe that they were but their own lieutenants in the countries they ruled. This explains the apparent contradiction between the deep contempt which the barbarians entertained for the Romans themselves, and the childish eagerness with which they sought to be styled consuls, patricians, Augustuses, and Cæsars. But it would not do: you cannot always transport the thing along with the form; and certainly you cannot revive a dead thing by merely reviving the name. Pagan Rome had had her day and done her work: she was corrupting and decaying away, and it was not in her power to lay the foundation of a fresh civilisation. All that she had really effected of that nature she owed to having retained in a measure certain primitive



truths which had been originally given to man by revelation. As the world grew older and worse, the memory of these truths grew fainter and fainter, and at length was lost: the ancient virtues of Rome were gone, and nothing but the shell of the edifice they had raised remained. But now a new revelation had come; the kingdom of Christ was already set up on earth. It was to lay the basis of another and a more perfect civilisation; and the old forms of that imperfect social polity, which was fast dissolving, were to be powerless to effect any thing till the Church had taken possession of them, had filled them with her spirit, and made them alive and new again by her presence. The Pagan Roman empire, then, fell and crumbled away; but the Christian Roman empire was to rise out of its dust, and to be built up with its ruins. It was the creation of the Popes. But we must not anticipate.

Kings, as I have said, were unable to make their government stable or secure by copying the forms of the decaying Roman empire. They were to owe this blessing to Christianity. The Church, then, had a great and difficult work before her, the educating and training of the barbarous nations which had overrun Europe; for but a small portion of the work was accomplished when a king and, in imitation of his example, the great bulk of his subjects had been converted to the faith. Their fierce and ungovernable passions had to be restrained and disciplined, their savage habits corrected, their ignorance enlightened, and even the love of knowledge implanted in them. Unwearied was the patience with which the Pope and the Bishops laboured at the hard task of Christianising those crowned savages called kings; alternately remonstrating with and encouraging them, bearing with and humouring them, like great children, when they could do so without any sinful compromise. I have told you how like grown-up children these barbarians were; and can you fancy any thing more fearfully unmanageable than a grown-up child, let it be the most amiable child possible? and amiability was far from being a striking characteristic of these wild men. Consider how selfish and *passionate* is the childish nature, how irreflective, and how *cruel* often from sheer thoughtlessness, how eager for the

immediate gratification of its desires, how ready to raise its hand to strike on the slightest opposition or contradiction ; and then transfer these qualities to the grown-up man, with his physical strength, independent estate, violent passions, and stubborn will. For many and many years the Bishops and all the clergy were chosen from among the subjected population of the empire, not from the barbarians themselves, who were far as yet from being qualified for such a sacred office ; and although these fierce tribes despised and oppressed the conquered people, yet they made an exception in favour of those who were invested with the priestly character, and would at times be guided and restrained by them. As a specimen of the good advice they used to offer to kings, I will quote part of a letter of St. Remigius, a holy bishop, to one of the Frankish kings on the occasion of a victory. After congratulating him in such terms as were calculated to please him on his success in arms, he proceeds to remind him of his religious obligations and kingly duties. "Choose," he continues, "such counsellors as shall uphold the glory of your name. Honour your bishops, and always have recourse to their advice. If you remain in harmony with them, your government will only be the stronger. Deliver the oppressed, relieve the afflicted, succour widows, nourish orphans ; that all may love you at the same time that they fear you. Let justice dwell on your lips, without looking for any thing from the poor or from strangers, for you ought not to receive gifts. Let your judgment-seat be accessible to all, and let none depart from it with a heavy heart. Let your hereditary riches serve to ransom captives, and free them from slavery. If any one come into your presence, let him not feel that he is treated as a stranger. Use a cheerful pleasantry with the young ; but take counsel with the aged, if you desire to be looked upon as noble, and obeyed as a king." Such excellent advice did not hinder him to whom it was addressed from murdering three kings, his relations,—a fact which may help to give you an idea of the discouragements and difficulties with which the Church had to contend.

*In taking these kings in hand the Popes had a double work to do—to raise their character in the eyes of the*

subjects, and, on the other hand, to impress upon them a sense of their own responsibilities. Till this could be effected, the reign of *might*, not of *right*, must continue. There must be, alternately, acts of despotism and cruelty on the part of the monarch when he chanced to have the upper hand, and acts of fierce retaliation on the part of the subjects when he became too weak to overawe them; for though the conquered people bore the yoke submissively, not so the fierce men of the north, who brought from their native forests an indomitable spirit of independence and liberty, and could ill brook any attempt to curb their will, or to entrench on their old prerogatives. How much these kings had reason to dread their subjects, a little incident I will relate to you may serve to shew. We find one of them, on a Sunday, when the people were all assembled for Mass, begging the deacon to command silence, and then addressing to them the following very singular speech: "I adjure you all, men and women, as many as are here present, not to kill me as you have killed my brothers. Give me at least three years to educate my nephews, whom I have adopted as my sons, lest it should come to pass (and may the eternal God avert so great a misfortune!) that you and these children should perish when no grown men of our race shall be left to defend you." If such was the language which weak kings were reduced to use, we may readily conclude that when they happened to be strong and powerful, they were proportionately cruel and overbearing. Such is ever the case where rights are ill defined or not understood. It was needful, therefore, that, on the one hand, kings should be made to feel that a sacred responsibility was laid upon them, and that they were charged with duties towards their subjects as well as with power over them; and, on the other, that subjects should be taught reverence for authority, instead of mere respect for brute force and military success. If subjects are not the property of kings, neither ought kings to be the mere tools and creatures of subjects: the sure result of the latter state of *things will be*, that the sovereign will only watch his opportunity to become a tyrant, were it only for the sake of his *personal security*.

We have seen the barbarians raising their kings upon a buckler when investing them with the dignity of royalty. The Church substituted the ceremony of anointing. In this ceremony was contained the idea of Christian sovereignty, and of the sacred compact entered into between the monarch and his people; while the Church, receiving the promises of each, stands forward henceforth as the holy guardian of the rights of both parties. I shall say more hereafter of this attitude of the Church towards kings and people; at present I am occupied with a subject which naturally precedes it—her work in laying the foundation of Christian government in Europe; for it was her work, and we owe to her all that we now possess of good order and civilisation. If the work was not more perfect, it was not the fault of the Popes or Bishops. The idea was perfect, being divine; the realisation was imperfect, being earthly. The perverse wills and fierce passions of men interfered with its full development at any time, and the heresy of Protestantism afterwards checked its progress still more lamentably. The Popes then laboured to impress on kings and people their mutual obligations, sanctioned by religion, and confirmed by reciprocal engagements; and the anointing with holy oil was a ceremony well calculated to teach this new view of royalty. Thus we see Pope Stephen II., when he repaired to the court of Pepin to beseech him to come forward as the defender of the Church, anointing both the king and his sons. To shew you that in so doing he had alone in view the disinterested object of which I have just spoken, and not the desire to gratify a king whose help he needed, I must tell you that Pepin was at that time seriously meditating the sin of divorcing his lawful wife Bertrada, that he might marry another woman. Now, did the Pope pretend to be ignorant of this design, or connive at its execution? Quite the reverse; he made such urgent remonstrances with the king, that Pepin abandoned his design and retained his wife.

Thus you see that, while endeavouring to lead the people to respect their kings, the Pope was labouring to make *the kings more worthy of such respect*. For it would be greatly to mistake both the origin and design of this cere-

mony of anointing, if you were to suppose it to be a invention and device to fortify the power of kings and them above earthly law, by investing them with a sacred and irresponsible character. Far from it: the comparative modern doctrine of the "divine right of kings" is a thing altogether different. It arose in later ages, and kings, mistaking their true interests, were endeavouring free themselves from the spiritual control of the Holy and get all power—and that irresponsible power—their own hands; when, in fact, the spirit was at work which produced Protestantism. For the doctrine of "divine right of kings," as it is called (a theory invented to sanction their irresponsible use of power), is essentially a Protestant doctrine; just as that of the "sovereignty of the people," understood in the same absolute and undefined sense, is also a Protestant and antichristian production. The worship of mere might and power, as if it were no less than divine, whether embodied in the person of a powerful individual or of a dominant majority, is, in itself, irreligious, uncatholic and antichristian.

The idea of Christian monarchy, on the other hand, which the Popes were labouring to introduce, quite excluded the notion of absolute power. I might quote letters of many of the Popes to the sovereigns of those times in proof of this. Thus we find St. Gregory the Great writing to Childebert, king of the Franks, and his mother Brunehaut, in these words: "The way to please the Lord of kings, that is to say, the Almighty Lord, is to keep power within bounds, and to be well persuaded that it is not lawful for you to do every thing which your power enable you to do." To a Spanish king the same Pope writes: "Your government of your subjects ought to be tempered with great moderation; for then is a kingdom well governed when the glory of ruling does not rule in its soul." And even when writing to those incorrigible tyrants the Greek emperors, his language is not dissimilar: "It is this difference between the kings of the nations and the emperors of the republic, that the kings of the nations rule over slaves, and the emperors of the republic over free men. And if such was their language to the Eastern emperors

who were absolute sovereigns, and affected the state of Asiatic despots, much more did they labour to impress the same lesson on the chiefs of the young monarchies which had sprung up out of the ruins of the Roman empire. The early quasi-elective character of all these monarchies lent itself in the first instance to their design, or rather they availed themselves, with a holy prudence, of the materials before them; just as we shall see them, in the following Tract, taking hold of the great idea of the Roman empire, which had not yet perished in men's minds, to turn it to a Christian account. The Church availed herself of the right of election, which among the Germanic tribes was combined in an irregular manner with a regard to hereditary claims, both to require on the part of the monarch pledges of good government and the maintenance of the Catholic faith, now the religion of the people he was called to govern; and at the same time to give the election itself a sacred character by pouring holy oil on the head of the sovereign, and so to insure to him the respect of his subjects by teaching him first to respect himself. Thus she impressed on men that right, not might, formed the essence of Christian government; that if kings had rights to exercise, subjects had also rights to be respected; and that there was a God over all, witnessing, in His Church, the holy promises they mutually gave each other.

I will conclude by giving you the solemn words of two kings, which will satisfactorily shew you that the lesson, if not always acted upon, had been inculcated, and in due time was understood and acknowledged. My first extract is from the words of the oath taken by Charles the Bald, the great-grandson of Pepin, at his consecration. He thus addresses the people: "Seeing that the venerable bishops have declared, conformably to your unanimous assent, that God hath chosen me for your defence, your welfare, and your government, and seeing you have acknowledged the same by your acclamations; know that with the aid of the Lord I will maintain the honour and worship of God, and the reverence due to holy churches; that with all my power and ability I will insure to each of you, according to his rank, the protection of his person and the preservation of

his honours and dignity ; that I will maintain for each his rights, both ecclesiastical and secular ; and this, in order that each of you may render to me the honour befitting a king, and the obedience which is due to me, and may concur with me in preserving and defending the kingdom which I hold of God, as your ancestors have done for my predecessors, with fidelity, with justice, and with reason." It was not till he had solemnly pronounced these words that the oil of consecration was poured upon his head, and the blessing of Heaven invoked upon him. The second quotation I shall make is from the laws of our own St. Edward the Confessor : "The king, who is the vicar of the sovereign Lord of all, hath received his institution to rule the kingdom of the earth, and to defend from all injury the people of the Lord and holy Church. If he fails to do this, he shall not retain the name of king, but, as Pope John attests, he loses the royal dignity."

Such, then, was the Christian idea of sovereignty, which it was the glory of the Catholic Church, and of the Pope, as the head of that Church, to have substituted for the barbarous notion of power and of force. You see also that the "divine right of kings" as understood and taught by the Church was a very different thing from the Protestant doctrine on that subject, which is, in fact, a mere disguised idolatry of power, not a reverence for right, and therefore a return in another shape to the old barbarous and heathen idea. The "divine right," in these early Christian ages, when nations did not disdain to sit as disciples at the feet of the Father of Christendom, had nothing in common with the doctrine of modern courtiers. Instead of giving to kings an unlimited and irresponsible power, it conveyed a solemn and awful commission, for which they knew that they must answer at a heavenly tribunal. Nor could they well forget that the authority they possessed, though received, it is true, from the God by whom kings reign, and who is the fountain of all power, was derived to *them* immediately through the will and consent of their people, and that tyranny, therefore, had some reason to dread an earthly account as well as a future retribution.

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# THE RELIGION OF CATHOLICS

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## Religion of Catholics the Worship of Jesus.

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AMONG other strange ideas entertained by Protestants respecting the religion of Catholics, there is a very general belief that we have well nigh given up the worship of our Blessed Lord. The idolatrous worship of saints and angels and "graven images" is supposed to have long since taken its place; trust in our own merits to have banished all "saving faith" in His; and our hearts to be so filled up with creatures, that we have no room to give to the love and worship of Jesus. Such opinion in the mouths of the many is, indeed, but the expression of prejudice and hatred; but others we believe there are who entertain the same notion in sincere ignorance, and more by their misfortune than their fault. For such persons we cannot but feel charitably solicitous, and to them alone are the following pages addressed.

Of all accusations brought against the Catholic Church, none is more false and unfounded. Nay, to call it false is to say too little. Nothing, in fact, strikes a Catholic so much as that his Lord is (by comparison at least) unloved, unhonoured, and unknown among those who are separated from the Church. The worship of Jesus does not merely form a large part of a Catholic's religion; it *is* his religion. All that Protestants can see externally of the Church and her devotions are but portions of a great system that minister to the grand design of the whole; and they think to judge it piecemeal, and that by a cursory glance, or on hearsay evidence. Is this the way to understand it? If you saw a large piece of machinery for the first time, and without any *knowledge* of its construction, the impression on your mind *would be* one of confusion. But should some one familiar

with its working come and explain it to you, or take it to pieces before your eyes, you would find that the general principle of the whole and the essential parts were very simple and intelligible, while the smaller wheels and secondary portions of the machinery, which perhaps first caught your uninstructed eye, were but subservient to the main design, and had no independent object or action of their own.

It is the same with the Catholic religion. Protestants take up some book of devotion, perhaps directions for keeping the month of May in honour of the blessed Virgin, or they witness some isolated religious act; they see, as in Catholic countries they may often see, some worshipper devoutly placing a lighted candle before the image of our Lady; or they go into a church when some special observance is going on: perhaps the relics of a saint are exposed for veneration, or there is a procession in his honour; or they hear a sermon of which that saint or the blessed Virgin forms the main topic; and they go away, and say that in the Catholic Church they hear the name of Mary oftener than that of Jesus, and that the saints are honoured more than the King of saints. They feel bewildered at the sight of so much that is strange to them; of some things they cannot see the use or meaning; others positively shock them; an undue prominence seems to be given to this or to that; and all because they look upon each doctrine and each ceremony as something separate and distinct, and all in all by itself. They do not perceive that, like the wheels of the machine, one thing is dependent on another, and all are results and necessary expressions of one great principle, that great principle being nothing less than the love of Jesus.

This, then, is what I am about to shew you. Come, let us enter one of our churches: what is it that to Catholics makes its interior so unlike that of any other place? It is not that we see around us memorials of the love of Jesus, so many things that remind us of Him, of all He has done for us, and of all He is ever doing for us from day to day: it is not that we are impressed and touched with the many signs which our holy Mother gives us of her continual memory of Him, and untiring devotion to Him. It is not *these things*, though these also have unconsciously their

effect upon us. It is His own presence. Jesus is here. Our Incarnate God is on the altar; not in mere figure, not as by way of doctrine only, but verily and indeed, in His own Sacred Humanity, with that very Human Body, and with that very Human Soul, which He took for us in the womb of His Virgin Mother. He is hidden in the tabernacle; doubly hidden; hidden by the walls of the solitary chamber in which He dwells, and hidden by the sacramental veils which He has put about Him; so hidden that neither sight nor sense can perceive His presence. Faith alone beholds Him, and to faith alone does He reveal Himself: yet is He there as really as He is in heaven at the right hand of His Father; and when we come into His presence, and when we pass before His throne, we kneel and adore our God.

The Blessed Sacrament, Jesus in the Blessed Sacrament, *Gesù Sacramentato*, as the devotion of a tongue very dear to Catholics is able to express the sacred mystery—what this sweet and awful presence makes the material building to be, such is the Catholic Church by reason of It; the house of God, the home of Jesus, of God tabernacled among men. This is the life of the Catholic religion, the object to which it looks, the centre round which it turns—the very Presence of Jesus the Son of God, the Second Person of the ever-blessed Trinity; Jesus the Son of Mary, the First-Born of every creature, Jesus the God-man. This is the Catholic religion—the worship of Jesus Christ; not merely right teaching or believing about Him, or zeal for this or that dogma, however holy and true, whether it be faith, or baptism, or even the doctrine of the Incarnation itself, but the worship of the Incarnate, the Crucified, the Glorified, of Him who is seated in the midst of the seven golden candlesticks (Apoc. i. 13). It is the *Person* of Jesus which is the one object of Catholic love and adoration: every religious act, every pious practice, every spiritual exercise which the Church enjoins or recommends, or would fain inculcate on her children, is directed to this end.

*Even say, as in your ignorance or unbelief you may say, that Jesus is not really present in the Sacrament of the Altar; what then? You will not disprove the fact, that*

Jesus is the object of Catholic worship; you will throw no discredit on the Catholic's love for his Lord. At least you must acknowledge that it is Jesus whom he intends to adore, and that it is love which prompts the act. Is it no proof of love, that believing Jesus to be present day and night upon their altars, Catholics are ever to be found clustering around the spot where He secretly dwells? Why should they thus throng the altars, but for the love of Him who is thereon? Why, when you enter a Catholic church, do you find devout persons kneeling in silent prayer before the tabernacle? What is it draws them thither? Where are their hearts? What is it that has so fixed their mind's attention, that they seem unconscious of any thing passing around them? What are these souls doing? Whom are they speaking to? They are worshipping Jesus, and telling Him how they love Him, and begging Him to make them love Him better, and to fill all hearts with His love. Or again, look at yon altar: how unlike is it to the "communion-table" in one of your desolate churches! It may be but meanly furnished, for Catholics are often poor like other people, and yet it is adorned: there is the lamp ever burning before it, and flowers fresh from the garden, or at least such as art can produce; perhaps there is rich carving in wood or stone; at least there is the image of the Crucified. Its decorations may denote an unrefined taste, or a want of acquaintance with what you consider the true principles of art; still that altar is an object of care, and of continual care; hands are always employed about it, thoughts are always engaged upon it; and what is the cause? Love, love to Jesus, who makes the altar His throne. The Church ceases not to minister to her Beloved; she still does what she can to honour Him, because she loveth much (Matt. xiv. 8; Luke vii. 47). Ah! why are you, a religious Protestant, a professed lover of Jesus, less struck with a Catholic's devotion to his Lord, than shocked at the way in which he expresses it? Why do you scorn him more for his superstition, as you call it, than honour him for his reverent worship of Jesus, mistaken even as you suppose him to be in the matter of his belief? Or how can you deem *that Church to be the "synagogue of Satan," and the very*

kingdom of antichrist, which makes Jesus so present and so real an object of adoration?

Consider again, what is the one great act of Catholic worship, which surpasses all others in dignity, and in the frequency of its celebration, and in which all Catholics are bound to join, at least on Sundays and great festivals, on pain of mortal sin. It is the Holy Sacrifice of the Mass. Protestants, rejecting the Catholic doctrine about the Mass altogether, consider the "institution of the Lord's Supper" as intended only to commemorate His sufferings in a special and solemn manner. Now, imagine for one moment that this opinion were the true one, I cannot suppose any more conclusive proof that Catholics are innocent of the charge brought against them, of undervaluing, or forgetting, or failing sufficiently to shew forth, the sacrifice of the death of Christ. The more we love or care for a thing, the more often we remember it, and the more important do we deem it to preserve its memory. If, therefore, a Protestant really honours Jesus Christ more than a Catholic—if, especially, he values the merits of His death more than we do—it is at least strange that, acknowledging the "institution of the Lord's Supper" to be the especial and most solemn commemoration of His sacrifice and death in the way appointed by Himself, he should think less of it, and celebrate it less often, and consider it less an essential part of his religion, than we do. And yet such is the fact. The Protestant, who professes that faith in Jesus Christ, and trust in His death on the Cross, is the very essence of true religion, commemorates it seldom. He who accuses Catholics of trusting in human ordinances, and placing the word of man above that of God, will go to church Sunday after Sunday, and hear sermons, and read prayers, and never think he has omitted any thing essential, in omitting to commemorate that sacrifice which he would have us believe is the very soul of his religion; whilst the Catholic, who, it is supposed, forgets his Lord, and despises His merits, and thinks to be saved without the shedding of that precious *Blood*, commemorates it every day, and makes its commemoration, not merely a part of his religion, but the chief act of worship, and that which it is sin to neglect. Not

once at Easter, nor three times a year, nor every quarter, nor once a month, nor even once a week, satisfies the devotion of the Catholic Church, but every day, and, it may be, many times a day, in every church and chapel throughout the world, is celebrated that which Protestants rightly call "the perpetual remembrance of the sacrifice of the death of Christ;" perpetual indeed, but with us, not with them; perpetual with us, who are accused of despising it; occasional, and but scantily honoured, with them who say it is their all in all. Is this no contradiction?

And now, if this were all, think how much is involved therein; think how Jesus is ever present to the mind of a Catholic, and is made the object of all he does. He cannot be a Catholic, at least he cannot practise his religion, without having Jesus continually brought before him, not as an historical character only, but as a very present Person. His memory has not to traverse eighteen centuries and more, in order to behold Him, in the far distance, going about among a strange people and dying in a foreign land; he has but to recollect himself, to recollect where he is, and what it is that is being transacted before him. He has not to make an effort of imagination; he has but to exercise that divine gift of faith which he received in his baptism. He has but to humble himself and adore. Here is the Holy Land; Calvary is set up before his very eyes; and the Divine Victim is offering Himself to His Eternal Father. Or He is again in the midst of us, lifting up His hands to bless; and this time it is not water into wine, but wine that He changes into His own most precious Blood; or it is not bread that He miraculously multiplies to feed us, but His own adorable Body which He distributes to the fainting multitudes, that Flesh which He gave for the life of the world.

And think, too, all this to a Catholic is a life-long experience: from a child he is taught thus to believe in, and thus to love and worship, Jesus. A Protestant child is taken to church, and there he finds little else than words; prayers which, however beautiful they may be, he cannot understand, or a sermon which only wearies him. I will suppose the utmost in his favour, that people, men, women, and all, kneel and join devoutly in the service, which you

know is not very often the case, and that not only because there happens frequently to be an inattentive or ill-instructed congregation, but because Protestants have a theory that real devotion is something so merely inward, or so very natural and easy, that it may be practised with little external reverence, and almost without any sustained effort of the mind. But suppose the best: I do not deny that an intelligent child who is told by his parents that he is taken to church to worship God, may be impressed by what he sees and hears; at any rate he will carry with him a pre-disposition of mind to join in the devotions of others; and indeed, he will be filled with a sense of the divine presence far more vivid than any he will experience in after life, if he remain a Protestant. But what I say is, that he will not feel that an Incarnate God is worshipped; he will not think that people go to church to worship Jesus. He may have learnt from other sources that Jesus is, or ought to be, an object of adoration; but what he sees in church, and what really goes on there, will not teach it him. It is not the impression which a Protestant Sunday service will make upon him.

It is far otherwise with a Catholic child. This, at least, he soon gets to understand, that a church is a very different place from a common house, not because once a week people go there to read prayers and hear a sermon, but because Jesus is worshipped there as He is not worshipped any where else. The worship he sees going on around him is the worship of a present Incarnate God; there is one especial moment when he is taught to kneel down, bow his head, and adore. The Object of his adoration is before him. Does he ask what It is, and why people kneel down before It, and seem to be in awe of It so much? he is told that It is Jesus, his God; that at the word of consecration He descends from heaven upon the altar, and offers to His Eternal Father the tremendous sacrifice of His Body and Blood. It is not merely that he is taught, as a kind of sacred lesson, that Jesus must be worshipped, but he learns to adore Him, then and there, as his Incarnate God.

*But not at church only, and on solemn occasions, does he learn to worship Jesus; he cannot help but think of Him at home, and many times a day. He sees Him, as it were,*

continually; he may be said even to live with Him: now how is this? It is that the Catholic Church is indefatigable in the means she employs for keeping Jesus ever before our minds, and these means are so simple and natural as to be peculiarly adapted to a child's intelligence. The Catholic, leaving with regret the presence of his Lord, surrounds himself at home with the vivid representations of Him. The child can never forget the person of Jesus; nay, he remembers not when he first began to know and love Him. He has always seen about him holy images and pictures, which recal the memory of Him who is the centre of love in a Catholic family, as well as in a Catholic church. Nor do these images and pictures recal His memory only: they represent His Person; they are the dear objects of the child's young affections. He salutes them lying down to rest at night, and waking in the morning. He is taught to take the crucifix in his little hands, and address to it words of childish tenderness and love. He is taught to talk to Jesus. Jesus is near his bed, blessing his slumbers. He hangs bleeding on the cross when the family assemble for prayer. Nor is this all; the child is taught, or allowed,—for Catholic children are not slow in inventing sweet devices to shew their love to their Saviour,—to make his own little altar, where he places the Infant God in His Mother's arms. He surrounds Him with those He loves, brings flowers to give to the Child Jesus with Mary His Mother, and keeps festive days in their honour. Thus is Jesus as real a Person to him, and as present too, as any of the dearest friends with whom he lives; Jesus, not an imaginary sacred character, but the Divine Child whose Mother is Mary, and His foster-father Joseph; the Man of sorrows hanging on His cross, still with His Virgin Mother near Him, and Mary Magdalen, and the beloved St. John; the Lover of men reigning in heaven among His saints and angels, but, O mystery of love! still tabernacled with His people.

That which the Church begins in childhood she matures in later years. These sensible representations of the Infancy and Sufferings of Jesus a habit of meditation graves upon the heart. The mind indeed is naturally disposed to meditation on those objects which it loves, and which are con-



stantly present to it; but this is not sufficient. The Catholic Church cultivates and trains this disposition; she reduces meditation to a system and a practice, for she considers it as the very soul of the spiritual life. As she directs the minds of her children to the use of prayer, so would she have them, according to their leisure and capacity, give some time every day to that dwelling upon the thought of Jesus, that constant realisation of His life and death, which nourishes the love of Him in our hearts, and stirs us up to the imitation of Him in our lives; for the Church has ever this practical end in view. The exercise of the intellect and of the affections is not to be a mere mental luxury; it is the will which is to be excited to form good resolutions, that so we may live in the flesh the life of Him who died for us. She would have us then take our Lord's life and sufferings by parts, and by exercising our affections upon them, grow into an intimate familiarity with their minutest details. Such is Catholic meditation. Is this a discipline which makes us forget our Lord? Can any continue daily thus to think of Jesus, and fail to love Him? Rather, as meditation gets to be a habit of the soul, will not love become a habit too?

But Protestants will say perhaps that they also meditate, and that it is an easy thing to do so, especially for gentle and thoughtful minds, and at particular times when they are in a humour for it. This, however, is mere natural meditation; meditation as the Church would have it is a very different thing. To meditate when we are not in the humour, and upon a set subject, and to persevere in this regularly day by day, is no easy task. Now it is very plain that Protestants are never taught in private any such systematic practice, nor in the character of their public worship is there any thing calculated to call it forth; whereas we cannot open a Catholic prayer-book without finding, not one, but many kinds of devotion formed on the principle of meditation, and of a nature wholly unknown among Protestants. The Rosary, which is in use with all *classes*, is nothing but a continued meditation on the chief *mysteries* of our blessed Lord's life, combined with vocal *prayer*. Again, there are other devotions, such as to the

Holy Name of Jesus, to His Divine Infancy, to His Sacred Heart, to His Five Wounds, to His Precious Blood, which, when they do not offend, at least seem singular and startling to them, because they are not accustomed to any continued and detailed consideration of our Lord's humiliation and passion; and partly, I must add, from a deeper cause, because they do not realise the great mystery of the Incarnation, God made man. They do not, in fact, know Jesus. Or, again, there are festivals in our calendar which must certainly sound strange to Protestants; such as those on the successive Fridays of Lent in honour of our Lord's Prayer and Agony in the Garden, the Crown of Thorns, the Spear and Nails, and the Holy Winding-sheet. A Protestant looks upon these as childish; he sees no meaning in them. Yet he might see that the meaning is much love; that to one who loves, each point of the Passion of Christ is so dear, each hour of suffering so steeped in its own fulness, that his heart is not large enough to hold it all at once; but he lingers over each detail with renewed tenderness, and counts each drop that falls from the wounds of his suffering Lord, and dwells on each fresh circumstance of that exceeding agony, and finds in each enough to think upon and to adore. If Jesus suffered all these things separately, and suffered them for us, shall not we meditate upon them separately?

The great daily act of Catholic worship, the Holy Sacrifice of the Mass, itself furnishes a wide field and school for meditation. The whole idea of it, as I have said, is different from that of common prayer: not but that Mass is common prayer in its highest sense, since the prayers of all present meet in one centre, our Incarnate God come down upon our altars; but it is something higher also. A great act is going on, of which the Catholic worshipper may either follow the details as the priest proceeds with the sacrifice, or he may allow free scope to his devout meditations, keeping to no particular words or system: just as might have been the case with different persons present at the tremendous scene on Calvary. One might have been filled with compassion for the sufferings of his Saviour; another absorbed in the contemplation of the love with

which the Son of God was giving Himself for the world; another stricken at heart by the thought of his own sins, thus laid on the innocent Lamb of God; another, in the intenseness of his love, uniting the grief of his own soul with his Lord's bitter torments. Different might have been the thoughts of the beloved disciple to those of Mary Magdalen, or of the other devout women at the foot of the cross; but whatever might be that difference, they were all engaged in one common object—all were meditating on Jesus crucified.

But not content with her daily sacrifice, at once real and commemorative, the Church is jealous lest her children should forget the sufferings of her Spouse, and multiplies her memorials of Him. Let a Protestant enter any of our principal churches, and he will see hanging, at stated intervals, fourteen pictures, all of them depicting some incident in the sufferings and death of Jesus Christ. Beginning with His condemnation, they end with His entombment, and trace step by step His way to Calvary, as He bore the weight of the heavy cross. One who has no idea of employing pictures save for ornament might wonder what was the purpose of them, particularly as they might not always be such as claimed his admiration as specimens of art. But let him happen to enter the church when the devotion of the "Stations" is going on, what will he see? A group of persons of all ages and all ranks are moving slowly from one of these pictures or "stations" to another. At each a few simple words of meditation are read by him who leads the group, calling upon both himself and them to consider Jesus at that moment of suffering represented before their eyes, and then a prayer follows, and then a pause. All are kneeling on the stone floor of the church—say rather they are kneeling on the blood-stained traces of their Saviour's feet. It is the "Way of the Cross," the path to Calvary, to the Hill of Sorrows, that they are following, and worshipping and weeping as they go. And now they rise and continue their way, and you hear a sweet soft hymn: it is a remembrance of Her who first trod *this holy way* with the sword of grief in her soul. Who *that loves the Son* can forget the Mother's sorrows? In *Catholic countries*, where men are not ashamed of Jesus,

nor afraid to shew Him honour save within the shelter and concealment of four walls, you will see these stations with figures often as large as life erected on some hill, with a Calvary, as it is called, at the summit—that is, Jesus hanging on His cross between the two thieves. The Protestant tourist turns with a cold sneer from the life-like representation—too life-like for his shadowy and vague belief,—or from the sight of the poor peasant who, setting down his burden, pauses and kneels on his way up the steep ascent; and he mutters an expression of disgust at the coarse execution of the figures, or gives vent to an exclamation of pity at the superstition of the poor Catholic, while he thanks God that he is not as other men are, and that he was born in the full blaze of Gospel light! So little does he understand of the love of Jesus, that its most natural expressions are to him an unknown and a distasteful language.

But it is in her annual commemoration of the Passion of Jesus that the Church peculiarly displays the depth of her love. I have already spoken of the Fridays in Lent, in which she brings the very instruments of her Lord's sufferings, singly, one by one, before our minds, suspending them, as it were, as sorrowful tokens along the road to Calvary, whither she is leading us through all the forty days. But this is not enough: she provides a special week of preparation, a week effaced from the memory of Protestants, who, in very forgetfulness, have transferred its name to that which the Church throughout all ages has styled pre-eminently Holy Week. Thus would the Church deepen in the hearts of her children a sense of her Lord's sufferings: she would have them dwell in meditation on every sorrowful detail of His Passion, that they may be prepared to behold it, as it were, enacted, and in a manner dramatised before their eyes in the functions of Holy Week. Indeed it is customary in places to stir up the devotion of the faithful by sermons directed to that end, hence called expressly the "Preaching of the Passion." Then follows the "Week of Weeks;" and ah, if I could give you the faintest idea of what those seven days are to one who has devoutly followed the path we have been tracing! Nothing but personal experience as a child of Holy Church can teach you. I will only bid

you think what it would have been to be present as an eye-witness of Jesus' sufferings in the Garden of Gethsemani, in the house of Annas, before the tribunal of Caiphas, in the palace of Pilate, and the hall of Herod; what it would have been to see Him scourged at the pillar, crowned with thorns, carrying His cross amidst the jeering rabble through the streets of Jerusalem, and then to watch Him die for three long hours upon the cross; to behold His sacred Body laid in the arms of His sorrowful Mother, and then borne to the tomb. When it is possible, the very three hours during which Jesus hung upon the cross are made the subject of a special service. The cross is erected in the sight of all the people, and at intervals the preacher simply narrates in the way of meditation the progress of the great act on which the thoughts of all are fixed, and which the instructions and the preaching of the preceding week have prepared them feelingly to realise. Such is Holy Week: it is to be with Jesus in His Passion—it is, in very literal truth, for seven days to “know nothing but Jesus and Him crucified.” But even to one who views them from without, if only he be of a humble and religious spirit, the functions of this week, and the evident reality with which Catholics regard them, must be a solemn and a striking spectacle; at least, remembering how he has himself been taught to commemorate the Passion one day probably in the whole year, when he attended prayers and a sermon on Good Friday morning, with nothing to distinguish it from any other day, save perhaps the black covering on pulpit and communion-table, a solitary remnant of Catholic tradition, he will have cause to doubt whether Protestants love Jesus as in theory they assume they do.

I might instance also the custom of going pilgrimages to holy places, and the veneration with which Catholics preserve and honour the wood of the true cross, the nails which pierced the hands and feet of their adorable Lord, and other such-like precious relics, which the affectionate devotion of the faithful has handed down even to our own days.

Protestants not only regard all this with utter incredulity, *but despise and condemn* the feelings which prompt such devotion, even on the supposition of the traditions on which

it rests being genuine. And perhaps you will tell me that all these things are outward formalities, and are worthless without the love of Jesus in the heart. I answer, that no Catholic pretends to assert the contrary. But what right have you to infer that they are mere outward formalities? You do not judge thus, nay, you do not act thus, in the matter of human affection. How are you affected towards one you love? He is ever in your thoughts; you delight to dwell upon his actions and his words; the veriest trifles assume a value if connected with him: a picture, however rude, if it do but remind you of him, objects which he has touched, places where he has been; and if he be taken from you, these things become relics and memorials of him, and acquire a more touching and almost sacred character in your eyes. The world does not deem such ways extravagant or foolish, least of all does it think them void of love. Now, why should its reasoning be utterly reversed when it is question of *divine* love, especially when you reflect that the Son of God has taken human nature upon Him? The truth is, that at the root of all these objections lies an ignorance of the Person of the God-Man, and a consequent incapability of appreciating the expression of love which He inspires.

We see a special instance of this in the feelings with which Protestants regard the way in which Catholics honour the saints, and above all, the Queen of saints. Yet surely, if they realised their nearness to Jesus, they could not wonder nor be offended at it. You do not deem that you degrade the object of your affection by caring for his friends for his sake. The love you bear his child or his parent because they are his, and because they are dear to him, and like him, and part of himself, surely in no way comes between you and him. Rather it is part of your great love for him, which runs over all boundaries, and flows out towards any thing and every thing that stands related to him: the more they are like him, the dearer they are to you. And thus the saints of God, who seem in a very special and wonderful manner to be living pictures of Him, and to have reproduced His life on earth,—some representing His poverty, and some His suffering, and some His labours among

the poor, and all His habits of continued prayer,—these we make our friends because they were His friends, and like unto Him; we reverence and do them honour for His sake. Above all, His Mother, of whose substance He took flesh, in whose womb He lay for full nine months, who bore Him in her arms and nourished Him at her bosom, who sustained His tottering steps when He was a child, and whose home was His home till He began to be about the age of thirty years, who loved Him so tenderly, and was loved so tenderly in return, Mary, His pure Virgin Mother,—oh, as she was so near and so dear to Jesus, how can she fail to be dear to all who love Him? and how can we wish but to be near to her, to live like little children at her side, and learn at her lips how best to love Her Son, to love what He loves, to make our hearts one with His Heart, and to live only of His life? And this is what the Catholic Church does and teaches us to do. She so loves and so honours the Mother of our God, that they who love Him not, as we are taught to love Him, in their ignorance accuse us of loving her too well. *We* can love Mary, we can be devout to her, without moderating our feelings lest they be too warm, or our words lest they be too strong; we can love her with a love that knows no bounds, because we alone rightly love and worship Jesus,—not man only when He was on earth, nor God only now that He is in heaven, but now, as then, both God and man, one and the same Person with two natures, a human and a divine.

This is the root of all the misconceptions which Protestants entertain about us. Let them once know the Man-God as He is, let them once worship Him as we worship Him, then, and then only, will they understand the love and the honour which we pay to Mary. Then will they learn to acknowledge that the RELIGION OF CATHOLICS is the WORSHIP OF JESUS.

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As illustrative of the subject of this Tract, the reader is referred to No. 8, *Benediction of the Holy Sacrament*; No. 12, *The Rosary*; Nos. 14-16, *Holy Week*; No. 21, *Corpus Christi*; Nos. 22, 32, *Rites and Ceremonies*.

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**No. V.**

**DEVOTION TO SAINTS AND ANGELS.**



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## Devotion to Saints and Angels.

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DEVOTION to saints and angels is a part of the Catholic religion, from which Protestants shrink with horror, and which they loudly denounce as superstitious and unscriptural. Now if they used this word "unscriptural" only in the sense of "not to be found in holy Scripture," it would scarcely fall within the scope of our present inquiry to say any thing at all about it; because all the world knows that this is not an argument which Catholics need care to dispute; for Catholics do not pretend to say that the whole system of their religious belief and practice is to be found in the written Word, but, on the contrary, that several portions of the divine revelation were never committed to writing at all, but were handed on from generation to generation by word of mouth, or, as it is technically called, by tradition. When Protestants, however, speak against any of our doctrines as being unscriptural, they generally mean something more than this; they mean not only that it is not to be found in holy Scripture, but that something else *is* to be found there, which goes against the doctrine in question, and contradicts it. And this is altogether a different thing, and far more important; for although we do not believe that every thing that is true is contained in holy Scripture, yet we do believe that every thing that is contained in holy Scripture is true; so that it is often necessary, if we would make any way in controversy with Protestants, that we should be ready to shew that on this or that particular subject which they may have selected for censure, there is no contradiction between the teaching of the Bible and the teaching of the Catholic Church.

In the present instance, the Protestant objections may perhaps be fairly stated thus:

1. There is no proof from holy Scripture that the saints and angels intercede for us; and if they do not, there is no *use* in our asking them to do so.

2. Even if they do intercede for us, at any rate they cannot hear us calling upon them; for to suppose that they know any thing of what is going on upon earth would be to suppose them gifted with omniscience, which is an attribute of God.

3. To believe that the saints and angels pray for us, and act as it were as mediators between God and man, so that God is inclined to favour us through their merits, or for their sake, implies that He is not all gracious and bountiful in Himself. Moreover, it encroaches on the office of the One Mediator.

4. But Catholics do much more than merely ask the saints and angels to pray for them; they ask them also to interfere actively in their behalf; "to deliver and protect them," "to give them temporal and spiritual benefits;" thus attributing to them another of God's attributes, omnipotence. They even make use of expressions which put the saints on an equality with God; as for instance, "we trust in God and the saints;" "Jesus, Mary, Joseph, help us;" and other expressions which go still further, and put God out of view altogether, for instance, when they call the Blessed Virgin "our hope, yea, the sole ground of our hope."

5. Lastly, it is urged against us that St. Paul himself has expressly warned us against the worshipping of angels (Col. ii. 18); and that when St. John the Evangelist was in the act of doing it, the angel himself forbade him (Rev. xix. 10).

These, I say, are the ordinary objections, professedly derived from holy Scripture, which are urged by Protestants against the Catholic doctrine about the invocation of the saints and angels; and we propose to say a few words about each of them in order, confining ourselves (as by the conditions of our argument we are bound to do,) to the Bible alone for our answers, and using, of course, only that portion of the Bible, and that particular translation of it, which our adversaries acknowledge to be of authority.

1. First, then, it is objected that we have no grounds in any thing that is recorded in holy Scripture for believing *that the saints and angels ever pray for us at all, or have any thing to do with prayer of any kind; to them*

there is no longer any necessity for prayer; they have already entered into their rest; henceforth they have only to bless and praise God for all eternity. Such is the objection; and a more diligent perusal of that sacred volume of which Protestants talk so much, and understand so little, will furnish us with the answer. It is true that the saints and angels have no occasion to pray for themselves; but it does not therefore follow that they may not pray for others; and, in fact, it is distinctly revealed to us concerning the angels, that it is a part of their office of ministry for the Church on earth to offer prayers for it: thus we read in Zec. i. 12, 13, "The angel of the Lord answered and said, O Lord of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these three score and ten years? And the Lord answered the angel that talked with me with good words and comfortable words." What is this but an instance of one of the heavenly host interceding for the Church, and the Lord vouchsafing something gracious and merciful in answer to his intercession? Then again we read in the Apocalypse or Book of Revelation (v. 8), that "the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints." These living creatures and elders are themselves also saints, but saints in glory; for they speak of having been redeemed by the blood of the Lamb out of every kindred and tongue and people and nation. And the "prayers of saints" which they offered are the prayers of the faithful upon earth, for "saints" in the New Testament is the word most commonly used as the name or title of Christians. Here, then, we find the saints in heaven in their adoration of the Lamb of God, and as an accompaniment to "the new song" which they sang, bearing and presenting the prayers of the faithful upon earth. This shews not only that the saints in heaven take an interest in the spiritual concerns of their brethren upon earth, but also that *there is a real communion of prayers and oblations between the Church militant and the Church triumphant. The saints in heaven offer or present to God the prayers of*

the saints on earth. If, then, the angels, who have never known sin, pray for the children of men, as we have seen that they do from the language of the prophet Zechariah ; and if the saints, whose sins have been blotted out, and who are already crowned with crowns of gold upon their head, still continue their charity towards those left behind them, as we see that they do from the passage now before us,—is it a very *unscriptural* conclusion to draw from these facts, that the saints may also pray for us ; that they not only offer up our prayers, but add still further other prayers of their own ?

2. But this will appear still more clearly from the passages which will be quoted in answer to the second and most popular objection, namely, that even though the saints and angels may pray generally for all Christian people, for the whole estate of Christ's Church upon earth, yet they know nothing of the wants of any one Christian in particular ; they cannot, therefore, intercede for one person more than another ; they are ignorant of what is going on amongst us, and cannot therefore hear the prayers which individuals may address to them. Now, first, as to the general fact that "the spirits of just men made perfect," the saints in glory, have knowledge of some at least of this earth's doings, we may appeal to the language of St. Paul, who speaks of them as forming a cloud of witnesses over our heads ; and if they are witnesses, and if we are to take courage from the thought that they are looking on at us, it must be because they really know and take an interest in what we are doing. "I charge thee," says St. Paul, writing to his beloved son Timothy (i. 21), "before God and the Lord Jesus Christ, and the elect angels, that thou observe these things." St. Paul calls the elect angels to witness the injunction he lays upon Timothy, just as he calls upon God and our blessed Saviour to witness it. What is the meaning of this, if they could know nothing either of the injunction or of the manner in which it was obeyed ? Again, our Lord declares that there is joy in heaven, and in the presence of the angels of God, over a sinner doing penance ; it is impossible therefore but that it must at least be known *in heaven by the angels of God when a sinner is doing pen-*

ance. Then, besides these general statements bearing upon the point before us, holy Scripture contains also particular instances of this knowledge. When Moses and Elias appeared at the transfiguration, they knew and spoke of the de cease which our Lord should accomplish at Jerusalem (Luke ix. 31). When Samuel appeared to Saul, he knew what was passing at that time among the people of Israel, and what would take place the next day (1 Sam. xxviii. 16-19). Or, if these instances are objected to as being extraordinary and miraculous occurrences, from which we may not fairly draw any general conclusion as to the powers and privileges of departed souls, let us turn to the Book of Revelation, where surely, if any where in the Bible, is given us an insight into heaven, and we are told both what it is like, and who are its inhabitants, and what is their occupation. First, then, we read in that book of mysteries (vi. 9-11) that "the souls of those that had been slain for the word of God, and for the testimony which they held, cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" These blessed martyrs then, though no longer upon the earth, yet knew what was happening there, and knew that their blood had not yet been avenged. By and bye we read about the four and twenty elders who have been already mentioned, that they know that "the nations are angry, and the wrath of God is come, and the time of the dead that they should be judged" (xi. 16-18). They know also that the devil is accusing their brethren before God, and a loud voice declares to them when he is cast down; and that "the brethren have overcome him by the blood of the Lamb, and by the word of their testimony;" and that they have been constant, even to martyrdom (xii. 10, 11). So also it is known when Babylon is destroyed, and the saints, "the holy Apostles and Prophets," are called upon "to rejoice over her, because God had avenged them on her" (xviii. 20). And so on, throughout the whole of that book, the saints and angels—the whole court of heaven—are always represented as looking on upon the affairs of this world, having knowledge of all their variations, taking a lively interest in them, so as to be filled at one time

with indignation, at another with joy, according to the character of the several events which they witness.

As to the manner in which this knowledge is conveyed to them, that is altogether a distinct question, into which it is not necessary that we should enter. It is only the fact which intimately concerns us, whether or not the saints and angels are conscious of what is happening here below. When once this fact has been ascertained, we may be content to leave the manner of their obtaining this consciousness, as one of the secret things of God, which are hidden from our eyes. Nevertheless I am tempted to make one or two observations upon it, which may tend to diminish the difficulty that is felt by some Protestants in this matter.

First, then, it is worth while to observe, that it appears from what we read in the Bible that the saints, even while yet living upon earth, have often possessed knowledge of what was passing about them, but which they could not have known by any ordinary means. Thus Eliseus knew what Gehazi had done; and he gave the king of Israel information of all that passed in the Syrian camp; and he knew when the king sent to murder him; and all this knowledge he had, supernaturally indeed, yet at the same time so habitually, that it seemed to him an unusual thing when he did not know what had troubled the Sunamite woman. In like manner Ahias, though he could not see, for his eyes were dim, knew Jeroboam's wife in her disguise, for God had told him she was coming. St. Peter too could read the consciences of Ananias and Sapphira; and St. Paul could see the heart of the impotent man, "perceiving that he had faith to be healed." And in the same way Samuel said to Saul, "I will tell thee all that is in thy heart" (1 Sam. ix. 19). Again, Almighty God said of Abraham, "Can I hide from Abraham what I am about to do?" And on account of this familiar converse with God, he was called the "friend of God." Of Moses too it was said, "God spoke to him face to face, as a man is wont to speak to his friend" (Exod. xxxiii. 11). And lastly, our Lord told the Apostles, "Henceforth I call you not servants, for the servant knoweth not what his lord doeth. But I have

called you friends; because all things that I have heard of My Father I have made known unto you" (John xv. 15). It would seem, then, that a divine communication of knowledge is one distinguishing mark of the divine favour: and can we suppose that Abraham, and Moses, and the Apostles, are less the friends of God now,—less in His favour, and less endowed with supernatural light and intelligence now,—than they were whilst yet they remained upon earth? Since, then, the saints on earth have been gifted with such light, surely there can be no difficulty in believing that they possess such knowledge in heaven, where they are in the immediate presence of God, and see Him "face to face," and "know even as they are known."

Some persons, however, not observing this characteristic of so many of God's most eminent servants, have not scrupled to say, that it is absurd to suppose that He would reveal to the saints the prayers made to them by those whom they have left behind on earth, or reveal to them any other events of the world below, in order that they might pray to Him. And yet a more attentive study of the written Word would have told them of a saint who was once removed from the sight of men for a considerable time, during which he lived a supernatural life in the more immediate presence of God; and that, during that time, God did reveal to him what was passing among His people, and did this (as it seems) for the express purpose that he might intercede for them. For God knew that it would be Moses' first thought to pray for the children of Israel; and, to try him the more, He charged him *not* to pray, and offered to raise Moses himself to be the father of a new race. Nevertheless Moses did intercede for them, and "the Lord hearkened unto him" (Deut. ix. 19). Again, in the other instance of a forty days' fast recorded in the Old Testament, when Elias was overwhelmed with the dreadful state of his people, God made known to him the number of the faithful left in Israel, in order that he might be encouraged to persevere in his labours. And still earlier than either of these instances, at the destruction of Sodom, this seems to *have been the purpose* wherefore God would not hide it from Abraham, namely, that he might pray for Lot; for it

is said afterwards, "God remembered Abraham, and sent Lot out of the midst of the overthrow."

You see, then, that there is really no scriptural objection, not only against the general fact that the saints and angels may have an accurate knowledge of what is happening upon earth, but not even against a particular explanation which is often given as to the manner in which this knowledge is communicated to them, viz. by special revelation from Almighty God. On the contrary, you see that both the general fact and the particular explanation of it may be shewn to be in perfect harmony with holy Scripture, if, indeed, we should not rather say that the first is even positively revealed to us there.

3. Equally unfounded in Scripture is the third Protestant objection to the doctrine of the intercession of the saints, viz. that it implies that God is not all-gracious and merciful in Himself, and that it encroaches on the office of the One Mediator. For Almighty God is continually represented in holy Scripture as shewing favour for the sake of those who had pleased Him during life and were now deceased; "I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake" (Gen. xxvi. 24); "I will not do it for David thy father's sake; but will give one tribe to thy son for David My servant's sake" (1 Kings xi. 12, 13, 14; xv. 4); "The Lord would not destroy Judah for David His servant's sake;" "I will defend this city, to save it, for Mine own sake, and for My servant David's sake" (2 Kings viii. 19; xix. 34; xx. 6); "He remembered His holy promise, and Abraham His servant" (Ps. cv. 42).

God also allows Himself to be entreated for the sake of His servants departed; in other words, He allows Himself to be entreated "through the merits of the saints." Thus Moses prayed, "Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self" (Ex. xxxii. 13). "For Thy servant David's sake, turn not away the face of Thy anointed" (Ps. cxxxii. 10). This is repeated 2 Chron. vi. 42, where, by the by, it is an instance of its being used in divine worship—"O Lord God, turn not away the face of Thine anointed; remember the *mercies of David Thy servant.*" So again Elisha said,



"Where is the Lord God of Elijah?" (2 Kings ii. 14); and he obtained a miracle in answer to this prayer.

Again, we find many instances in holy Scripture of persons who had incurred the divine displeasure being directed to ask others, God's chosen servants, to intercede for them, before they could obtain pardon. Abimelech, when threatened with divine vengeance, was told by God that Abraham was "a prophet, and he shall pray for thee, and thou shalt live." And when Abraham prayed, "God healed Abimelech, and his wife, and his maid-servants" (Gen. xx. 7, 17). In like manner, the three friends of Job were told that God was displeased with them, and they were sent to Job. "My servant Job shall pray for you, for him will I accept" (Job xlii. 8). "So they went, and did according as the Lord commanded them; and the Lord accepted Job: and the Lord turned the captivity of Job, when he prayed for his friends."

Nor does this encroach in any way on the function of our Lord, who is the one Mediator, God made man, pleading His own merits, and offering the propitiation made by Himself; for the saints are mediators or intercessors only as men believing in God, and accepted in and through Christ: those before His advent finding favour with God for the sake of His redemption that was to be made, and those since as redeemed and justified in Him; so that holy men are often spoken of in different parts of the Bible as making a propitiation of this character. Thus Aaron, in the plague, "offered the incense; and standing between the dead and the living, made an atonement for the people" (Num. xvi. 47). And Moses tells the people (Deut. ix. 18), "I fell down before the Lord your God for forty days and forty nights: I did neither eat bread nor drink water because of all your sins which ye sinned . . . and the Lord hearkened unto me." When, therefore, God wished to express the grievousness of the sins of Israel, He told Ezechiel that not even Noah, Daniel, and Job could propitiate Him: "they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness" (Ezech. xiv. 12-21). Yet Noah had saved himself and his family in the destruction of the world, and Job had obtained the

pardon of his friends. And again, God said to Jeremiah, "Though Moses and Samuel stood before Me, yet My mind could not be towards this people" (Jerem. xv. 1). Moses had obtained pardon for the people when God threatened to destroy them, and Samuel obtained their deliverance from the Philistines; yet now the Divine indignation was so great, that even they could not appease it. And several times God told the same prophet, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me, for I will not hear thee" (Jerem. vii. 16); shewing that it is an extraordinary thing when God will not accept the intercession and propitiation of His chosen servants. Almighty God, in the extremity of His anger, forbade His prophets to pray for the people, as if their intercession would have imposed an obligation upon Him to spare the offenders.

Nor is it a proof that God is not all-gracious and bountiful in Himself, that He chooses we should employ the intercession of His saints. On the contrary, it is a remarkable proof of His graciousness and bounty. God requires us to pray to Him. He has made our praying to Him the condition of granting us what we need. He vouchsafes to be moved by our prayers. Nay, He has put us, in a manner, in each other's power, and has made the bestowal of the graces which He desires to pour down on others depend on our interceding for them; as thus, "Pray ye the Lord of the harvest, that He send forth labourers into His harvest" (Matt. ix. 38). "Pray one for another, that ye may be saved; for the continual prayer of a just man availeth much" (James v. 16). This being so, is it not a special proof of His loving-kindness that He provides for us a whole army of just and holy intercessors, that their prayers may, so to say, compel Him to grant what His divine heart longs to bestow? The Catholic doctrine of the intercession of saints and angels is but an exemplification of this law of His providence, viz. that He grants mercies and blessings in answer to prayer, and that He has special regard to the supplications of His most faithful servants. It does not contradict the Bible, but manifestly agrees with it, and can be seen to be a part of the same system.

4. Catholics, however, it is said, do much more than this; not only do they ask the saints and angels to pray for them, but also to give them this or that temporal or spiritual blessing, to help or defend them; in a word, to interfere actively in their behalf, as though they were themselves possessed of power, and could bestow gifts and blessings according to their own will independently of Almighty God. Such is the inference which a Protestant draws from the language of Catholic devotion; and he refuses to believe us, when we tell him that the true meaning of that language is, that we beg the saints to move Almighty God to give us the things we ask for. Yet holy Scripture, if he would but study it with more attention, would supply him with instances of the same use of language. Thus we read in 2 Kings ii. 9, 10, that "Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And He said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." Elisha here asked what Elijah could not possibly give him, yet the latter promises that he shall have it on the fulfilment of a certain condition. Elisha asked a petition of Elijah which none but God could grant: so we too, in like manner, often call upon the saints to do what belongs only to the power of God. If Elisha's words do not attribute omnipotence to Elijah, no more do our prayers ascribe omnipotence to the saints. Again, St. Paul tells Timothy, "In doing this, thou shalt both save thyself and them that hear thee" (1 Tim. iv. 16); yet this does not mean that Timothy could save himself or his people without the help of God's grace. Persons often use the same language in the common affairs of life; as, for instance, they do not scruple to say to a physician whom they have called in to advise in some dangerous illness of a friend or relative, You are our only hope; or again, it is often said of some eminent politician, that in these difficult times he is the only hope of his country; yet in neither of these cases do we mean to exclude the idea of divine providence overruling all, without whom the best human aid would be utterly un-

availing. Such an expression, therefore, as "thou art our only hope," used of our Blessed Lady in the devotions of a Catholic, means this, Thou art our only hope of obtaining God's help; for we have no confidence in ourselves, or our own worthiness and power to obtain that help.

And so in like manner, when the name of a saint is joined with the name of God in the same sentence, as for instance, "we put our trust in God and the saints," the word common to both is not necessarily applied to both in the same sense; and Catholics may fairly claim to be believed when they assert that they do not use it in the same sense. For here, again, we may refer our accusers to the language of holy Scripture. Among the chief duties we owe to God are to believe in Him, to worship Him, to fear Him, and to put our trust in Him. We cannot render these duties to another in the same way, and with the same intention, as we render them to God, without committing the sin of idolatry. Nevertheless, it is written in the book of Exodus, that "the people believed the Lord and His servant Moses" (xiv. 31); and elsewhere, "All the congregation bowed down their heads, and worshipped the Lord and the king" (1 Chron. xxix. 20). "All the people greatly feared the Lord and Samuel" (1 Kings xii. 18). "They cried, The sword of the Lord and of Gedeon" (Judges vii. 20). In all these instances the same word is used in reference to God and to His servants; yet in a lower sense in the one case than it is in the other. The people plainly did not worship the king in the same way in which they worshipped God; nor could they have cried, "The sword of Gedeon," with the same degree of confidence with which they exclaimed, "The sword of the Lord." Indeed, they had confidence in the sword of Gedeon only because it was the sword of the Lord in Gedeon's hands. They feared Samuel, because he was the Lord's minister. They worshipped the king, because he was the Lord's anointed. They believed Moses, because he was the Lord's representative, and was invested with His authority. Thus the honour, and the fear, and the worship which they paid to the favoured servants of the Lord, terminated really in the Lord Himself. Why may not the language of Ca.

tholic devotion, then, be subjected to a similar interpretation?

Will it be said that these are statements of plain matters of fact, in which it is easy to perceive the difference of sense; but that in the language of devotion we have a right to expect greater accuracy and precision? Yet there are instances in Scripture of created beings being joined with God even in prayers and invocations: thus Jacob said in blessing the sons of Joseph, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the Angel which redeemed me from all evil, bless the lads" (Gen. xlviii. 15, 16). Again, the book of Revelation begins, "Grace be unto you, and peace, from Him which is, and which was, and which is to come, and from the seven spirits which are before His throne, and from Jesus Christ, who is the faithful witness," &c. (Apoc. i. 4). This is sometimes called a blessing in the name of the Holy Trinity; and it is said that the seven spirits are the Holy Ghost in His sevenfold gifts. But this cannot be, because as the Holy Ghost is God Himself, He cannot be described as before the throne of God (or in sight of the throne, as in the Vulgate and the Greek); for since He is one with the Father and the Son, He cannot be separated from them, and called either a spirit or seven spirits before the throne, on which He reigns with them in equal majesty or power. We must believe, then, that the first title, "He that is, and was, and is to come," is the Holy Trinity; that the seven spirits are the seven angels; and that our Lord in His human nature is mentioned last, because the many titles added to His name are such as especially belong to Him as Head of the new creation.

In these passages, therefore, we find the patriarch giving blessing in the name of God and of his angel-guardian; and the Apostle giving blessing in the name of the Holy Trinity, and of our Lord incarnate, and of the seven archangels. Yet these angels, thus invoked to bless, could only bless by their prayers, and not as Almighty God gives *His blessing*. And thus though joined with God in one and the same invocation, yet it is in a different sense.

5. It only remains, then, that we should notice the

fifth and last objection which is alleged against our invocation of the saints and angels, viz. that we sin against the warning of St. Paul, who forbids us to worship them, and against the prohibition of one of the angels themselves, who refuses to receive the worship offered him by St. John.

The words of St. Paul are these, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels:" and this to a Protestant, who never takes the trouble to inquire seriously, as a matter of fact and history, *what* the Apostles taught, but handles each text separately, and puts upon all his own private interpretation,—to such a one, I say, these few words are abundantly sufficient to satisfy him that what St. Paul warned his disciples against is precisely what Catholics practise, without ever taking the trouble to inquire with any diligence into the true nature of either one or the other,—either of the apostolic warning or of the Catholic doctrine. Yet if they would but take this trouble, they would find that there were in the very earliest days of the Church certain heretics, disciples of Simon Magus and others, whose religion might have been accurately described by these words, "worshipping of angels;" men who believed that the angels were the creators and the masters of this lower world, and who worshipped them therefore with a self-willed and superstitious worship, "not holding the Head," that is, not believing in the Divinity of our Saviour Jesus Christ, and denying His mediatorship and atonement. Since, then, there was a heresy by which some Christians were being deceived at the time St. Paul wrote this warning, and which some portion at least of the language in which the warning is given very aptly describes,—I do not say that therefore it must needs be that this was what St. Paul was speaking against, but certainly,—Protestants have no right to assume that he was condemning the mere invocation of saints and angels by other Christians who *do* "hold the Head," and acknowledge Jesus Christ to be the King both of saints and angels, and worship Him with supreme worship as their Lord and their God.

Then as to the instance of St. John, who fell down before an angel to worship him, and was forbidden by the

angel himself, who said, "See thou do it not; for I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God;" the Apostle either meant to give divine worship or he did not, but only such inferior worship as had been given by holy men of old to some of the heavenly host, as, for instance, by Abraham, Jacob, Joshua, and others. If he intended to pay divine worship, it can only have been because the angel appeared in such surpassing glory that the Apostle mistook him for our Lord; and this is how St. Augustin understood the passage, a thousand years before Protestantism had arisen to call in question the Catholic practice of invoking the angels: and at any rate, to pay divine honour to a created being is what no Catholic defends or practises; so that if this interpretation of the passage be correct, it in nowise contradicts the Catholic doctrine, or condemns any Catholic practice. If, on the other hand, St. John only intended to pay that inferior degree of worship which Joshua (for instance) paid to "the captain of the host of the Lord" when he appeared to him by Jericho, and which was not then refused, then the act was not in itself unlawful, but must have been refused for some other reason; and St. Gregory considers that this reason was the high dignity of St. John as an apostle and prophet and confessor of Christ, for the angel expressly calls himself his "fellow-servant, and of the number of his brethren that have the testimony of Jesus:" and at any rate it is for Protestants to shew wherefore that which happened to St. John is to be taken as so conclusive an argument against the practice of any devotion in honour of these heavenly spirits, and that which was done by Abraham, Jacob, and Joshua, to be taken as absolutely no argument at all in favour of such devotion. Certainly this is an inconsistency which no candid inquirer into the meaning of God's Word can fail to recognise; and it is one which demonstrates the Protestant reasoning upon the passage in question to be at least inconclusive, which is all that at present concerns us.

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# Library of Christian Devotion.

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## THE LITANY OF THE BLESSED VIRGIN,

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## The Litany of the Blessed Virgin.

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THE Litany of the Blessed Virgin is a form of prayer familiar and very dear to all Catholics, and one that seems always to recur with fresh and unexhausted beauty every time that it is used. Next to the *Our Father* and the *Hail Mary*, there is no form of prayer more common or more universally diffused over the wide empire of the Catholic Church. It may be found translated, from its Latin original, into every language spoken by the disciples of the Cross ; it is sung by harmonious choirs in cities and places of great resort ; it is recited at the foot of the simple altar in the village church by the rural population of ten thousand hamlets scattered over the Christian world.

Catholic families recite it when they meet together for morning or for evening prayers in their domestic oratories ; and there are probably few, who practise their religion at all, who do not use it at least once every day in the course of their own private devotions. In a word, it is a form of prayer which is often on the lips of all devout Catholics, because it is so dear to their hearts.

In the great Church of our Blessed Lady at Loretto in Italy—that church which encloses within itself the very chamber where the angel first saluted her as full of grace, and where the Word was made flesh—this Litany is sung every Saturday throughout the year, as well as on all her principal festivals and many other special occasions, with more than usual ceremony, such as the use of incense, and other tokens of reverence ; and for this reason it is often called the Litany of Loretto.

The word Litany originally signified any prayer or supplication ; but it has come, by use, to be exclusively applied to that particular form of it which consists in alternate in-

cation and response carried on by the priest and the people. The most perfect example of this form of prayer is that known as the Litany of the Saints, or the *greater* Litanies, as they are called; and these are publicly recited by the Church on certain solemn days, as, for instance, Holy Saturday and the Feast of St. Mark, and in the ministration of holy orders, and on other occasions, or they may be used privately at any time, according to the devotion of individuals. An examination of this beautiful Litany will shew the alternate method of prayer which gives it its peculiar character, and which is so admirably devised for the purpose of increasing the fervour both of the pastor and of his flock, so that they may send up their petitions in one strong, earnest, united cry to the throne of the Lord of Hosts.

There are many other Litanies used extensively in private in various parts of the Church; as, for instance, that of the Holy Name of Jesus; of the Sacred Heart; of the Blessed Sacrament; of St. Joseph, and others. But of those which are properly called *public* Litanies, there are only two; those of the Saints and of the Blessed Virgin, or of Loretto; and it is the object of these pages to explain the meaning of this latter Litany, which is in such constant use amongst us, and so often made a subject of reproach against us.

First, then, I would observe that there is good reason for believing that this Litany may be traced back, at least in its rudiments, to the first ages of the Church: it is certainly very ancient, and has been used by all Catholics for a great number of centuries. It is called the Litany of our Blessed Lady, (1) because the prayers and invocations of which it is composed are offered to Almighty God through the powerful intercession of the Virgin Mother of His Divine Son; and (2) because they are so arranged as to do her honour by means of the various mystical figures which are applied to her, and the lofty names and titles of dignity by which she is invoked.

It is begun and concluded by a short verse or antiphon, expressive of the meaning and intention of the act which is *about to follow*: "We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and Blessed

Virgin." Having thus humbly implored her aid and co-operation in recommending the desires and petitions of our hearts to the gracious notice of her Son and her God, we turn, through her, to the Supreme Majesty, whose bounteous favour has made her what she is ; and we beseech His mercy, thrice calling in succession on the three Divine Persons of the ever-blessed Trinity: "Lord have mercy on us ; Christ have mercy on us ; Lord have mercy on us ;" the last being addressed to the Holy and Eternal Spirit. The whole is a short declaration of our firm belief in the doctrine of their unity of being in three distinct persons. Then, with filial confidence, we beseech Christ Himself, the God-Man, the Word made flesh, the Son of Mary, to hear us ; and again, graciously to hear and accept us ; and this, because He is the great and supreme Mediator and Advocate with the Father, through whom, and for whose sake, the intercessions of the saints of God find grace and acceptance before him, according to the express promise of our Lord Himself: "In that day you shall ask in My name ; and I say not to you that I will ask the Father for you, for the Father Himself loveth you, because you have loved Me, and have believed that I came out from God" (John xvi. 26, 27). To this succeeds a more formal invocation of the Holy Trinity, in its three Persons ; and lastly, in its mysterious Unity—"Holy Trinity, One God, have mercy on us."

Resting, then, on this firm and immovable basis of faith, and by it protected from all shadowy fears of transgressing the limits of what is due to God, and what is justly claimed from us by one whom He has honoured above all His other works, we turn, with simple undoubting trust, to Mary ; we name her name, *holy Mary* ; and we ask her *pray for us*. And this petition for her powerful intercession we repeat again and again forty-five times, each time dressing her by some new title of honour and dignity, as though we would encourage ourselves in our devotion by continually setting before our eyes either the claims we have on her assistance, or else the grounds we have for feeling confidence in her power, or in her willingness, to help us ; *namely, from the mere overflowing of our hearts, because*

for her friends, and to plead with her Divine Son for the performance of His first miracle at the marriage feast in Cana of Galilee ; finally, it was this which supported her tender heart in the great offering which she made of her only Son for our sakes, that willing sacrifice which she first made when she presented Jesus in the Temple ; which was renewed when He afterwards parted from her to begin His public mission, and was fully consummated when she stood by the cross on Mount Calvary. *Mother most admirable ;* truly admirable indeed, even far beyond her of whom the holy Scriptures testify that she was “a mother to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage for the hope that she had in God” (2 Machab. vii. 20). More admirable, I say, even than this saintly mother of seven saintly heroes was she, the Queen of Martyrs, whom we here address as mother most admirable, who

“ At the Cross her station keeping,  
 Stood the mournful mother weeping,  
 Close to Jesus to the last.”

2. Another class of titles attributed to our Blessed Lady in this Litany may be considered as summed up in its first example—*Holy Virgin of virgins ;* Mary's second prerogative, inferior only to the first that made her the mother of God, is, that she is ever a virgin, and of all virgins the first. She is the *most prudent* of these holy spouses of the Lamb, because she excelled them all in laying up the words of her Son, and pondering them in her heart ; and hence the Church does not hesitate to apply to her many of those passages of holy Scripture which speak of this heavenly gift of prudence or wisdom. She is so wise and so prudent, that the very descriptions of wisdom as dictated by the Holy Spirit of God, and recorded in the sacred volume, seem literally to belong to her. And hence too we call her *most venerable*, for wisdom is ever venerable ; and so is power, when united with goodness ; and wisdom and power and goodness were all found together in the Blessed Virgin, each and all in the very highest degree in which they could possibly exist in any created being. Moreover, she is *most*

venerable, because she gave the substance of her own pure flesh to be personally united to the Godhead ; wherefore St. Elizabeth, who was the first of the children of Eve to pay her this veneration, does so with these words : " Whence is this to me, that the mother of my Lord should come to me ? " She is also *most powerful* ; for what human power can equal hers whose word brought down Christ from heaven ; to whom the Son of God was subject for thirty years ; who prevailed with Him at Cana to work what might almost seem a premature act of His omnipotence ; and whose prevailing prayers still achieve new and hourly triumphs of grace ? She is also *most merciful*, as we have already seen ; indeed she is the very mother of mercy ; her virginal heart is gentle and full of pity ; she learnt its perfection by suffering, and she has daily scope for its exercise towards her weak and perverse children. And then, lastly, she is *most faithful*. Eve disbelieved the word of God which He spake to her in the garden of Paradise, and being deceived by the devil, involved the whole human race in one common ruin ; but Mary believed the word of God which He spoke to her by the mouth of the angel Gabriel, and so restored the whole human race to the hope of heaven. Mary was emphatically *the woman who believed* ; so that St. Elizabeth, speaking under the influence of the Holy Ghost, says to her, " Blessed art thou that hast believed " (St. Luke i. 45) ; thus singling out this one of her virtues, faith, for distinction, and calling her especially " her that has believed," as if, in comparison of her faith, the faith of none other deserved to be called such. Nor is this wonderful ; for consider what an act of faith was hers, when she believed what the angel Gabriel declared to her at the moment of the Annunciation ; and then look forward to Mount Calvary, where the Virgin Mother's place by the cross of her Son is a certain proof that this faith was still strong and unshaken within her, an undoubted pledge of her great fidelity to Him and to us for His sake. Moreover, for all these reasons she is also a *Virgin most renowned*. The angel had expressly declared that " *all generations should call her blessed ;* " and, as age roll on, this prophecy has been ever fulfilled : the *Blessed Virgin has ever enjoyed a dignity and a renown far at*

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that of any other of the human race; she has received the homage of the whole Church of God, as the Virgin of virgins, yet at the same time the Mother of God.

3. A third series of titles in this beautiful Litany of our Lady is composed of mystical allusions to her high prerogatives, expressed, in several instances, in the language of Scripture. First, she is addressed as the *Mirror of Justice*, because it was from her, and through her, that the bright beam of the Sun of Justice first shone upon this world, "to enlighten them that sit in darkness and in the shadow of death, to direct our feet into the way of peace" (Luke i. 79), and because justice and holiness were reflected from her pure and spotless soul, as from a polished mirror, without any stain or imperfection. "She is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of His goodness" (Wisdom vii. 26); she is also the *Seat of Wisdom*; for in her the Eternal Wisdom of the Father made his throne. "He rested in her tabernacle" (Ecclus. xxiv. 12); and upon her He poured forth all His most excellent gifts in superabundant measure. Next we hail her as the *Cause of our joy*, because she is the mother of Him whose birth was announced by the angels of heaven as "good tidings of great joy that shall be to all people;" so that it is through her, in truth, that we receive the joy of our everlasting salvation. By giving her consent to become the Mother of God, she co-operated in the redemption of mankind, so as to become as truly the cause of our joy, as Eve, by disobedience, was the cause of our sorrow. She is also, considered only in herself, and without any reference to what she has done for us, a *spiritual vessel, vessel of honour, vessel of singular devotion*; that is, she was an instrument perfectly fitted and prepared by the Almighty Hand for His most transcendent work; according to a similar expression of our Lord in regard to St. Paul (Acts ix. 15), "This man is to me a vessel of election;" that is, a chosen vessel, a *vessel set apart for a special purpose*. In this sense, holy Mary was a vessel specially chosen, set apart, and prepared to be the Mother of God: she was a "spiritual vessel," a *vessel full of the Holy Spirit*; "full of grace," full of all *spiritual gifts and graces*, full even to overflowing; a "va-

sel of honour," made to contain that which is most precious and honourable, even the Son of God Himself, and worthy therefore to receive from us all honour that can lawfully be paid to any created being, the highest honour short of that which is due to God alone; lastly, a "vessel of singular devotion," making the most complete surrender of her heart and will to God from the first moment of her life, and offering to Him a more acceptable homage than the united honour paid to Him by all the saints and angels.

The next cluster of titles which follow in this class require for their right understanding a knowledge of other portions of holy Scripture, in which our Blessed Lady is spoken of, either figuratively or in direct prophecy. Thus, she is the *Mystical Rose*, "the rose-plant in Jericho" (Eccclus. xxiv. 18), pre-eminent above all others for the beauty and perfection of her virtues in the sight of God and man; an odour of sweetness before Him, fragrant as the rose among flowers. Beautiful as is the rose, it is yet a hardy plant, not reared delicately, but taking root in homely places, and thriving on simple culture; lifting up its head to cold skies and stormy seasons. Mary's virtues were like it; they shone in lowly ways, and adorned an humble home; they smiled through many a storm, and shed their fragrance over many a rough way of this world before they were transplanted into the heavenly garden of the Lord. Then, again, the titles *Tower of David*, *Tower of ivory*, recall the language of the Canticles: "How beautiful art thou, my love; how beautiful art thou! . . . thy neck is as the tower of David, which is built with bulwarks; a thousand bucklers hang upon it, all the armour of valiant men" (Cant. iv. 1, 4). And again, "Thy neck is as a tower of ivory" (Ib. vii. 4). The neck is the symbol of submission, of obedience, of endurance; it is upright, firm, strong, and immovable, like the tower of David, which he built on Mount Sion, for a bulwark and a defence of the city against invasion. God hath established Mary as the strong tower of His Church, its fair ornament and its defence. To her He has committed, and to her holy seed, the final victory over the enemy of our salvation, according to the mo-  
*ancient of all prophecies, "I will put enmities betw*



thee and the woman, and between thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel" (Gen. iii. 15). In her does the Christian find an armour and a strong buckler of defence, against which all the powers of hell cannot prevail; and therefore does he call upon her in the language of the Church, *Da mihi virtutem contra hostes tuos*; "Give me strength against all thine enemies." And not only is our Blessed Lady strong and impregnable as the tower of David, but pure, moreover, and spotless as a tower of ivory; strength and beauty are blended into one in her. She is also a *House of Gold*, denoting in how precious a treasure-house of charity the Son of God was lodged when He lay in her sacred womb; so that, as the hymn of St. Ambrose expresses it, He did not "abhor the Virgin's womb." A "House of gold," because in itself most precious, "covered with charity for the daughters of Jerusalem" (Cant. iii. 10); and still more, because it enclosed Him "who is the chosen out of thousands, whose head is as the finest gold" (Cant. v. 10, 11). And as the ark of the covenant was overlaid, within and without, with the purest gold, because of the dignity of that which it was to contain, the tables of the law; so also it could not be that she, whose spotless womb was to contain the Holy and Eternal God, the Author of that law, should herself be formed of a less precious material; the tabernacle in which the Son of God should dwell must needs be perfect; the most precious of earthly treasures; not merely overlaid with gold *without*, that it might have honour in the eyes of men, but *within* also, because the King of glory was to repose therein,—truly a "house of gold." And thus we have explained also by anticipation why our Blessed Lady is invoked as the *Ark of the Covenant*; it has reference to this same indwelling of Christ in her pure womb; the ark, which Moses made by divine command under the ancient law, contained, as we have said, the tables of the law, as the great memorial of the covenant which God had then established with His people. In Mary *there rested a better memorial than that of a broken covenant; in her holy womb there rested the "Mediator of a better testament, which is established on better promises"*

(Heb. viii. 6), so that she may rightly be called the Ark of this New Testament, the Ark of the Covenant. An explanation is thus afforded also of her next title of honour, *Gate of Heaven*. When our poor erring first parents had fallen from their original innocence, and were unworthy any longer to reside in the fair pastures of paradise, God drove them forth into the wilderness of this world, and placed at the gate of paradise cherubim and a flaming sword, to be an impenetrable barrier against their return. It was not till the Son of God had become man of Mary's substance, and in His own person had overcome the sharp sting of death, that He opened the kingdom of heaven to all believers. And as He came by and through Mary, with His Gospel of pardon and peace, and the promise of a return to paradise, therefore she is literally and truly the gate of heaven; for none can enter there but by her Son, and He came into the world through her. Further, she is the gate of heaven, because her assistance is all-powerful in procuring for us those gifts and graces which are necessary for us in order that we may be admitted into the kingdom of her Son, co-operating with us by her powerful intercession in surmounting the difficulties, dangers, and enemies that beset us in our path thither. Once more, Mary is as the *Morning Star*, heralding the approach of day; for from her He came forth who is the light of the world, "the true light which enlighteneth every man that cometh into this world;" she is, as the Church elsewhere teaches us to call upon her, the

"Root of Jesse, Gate of Morn,  
Whence the world's true light is born."

She is the morning star, preceding the rising of that Sun of Justice which is never again to set; through her "the orient from on high hath visited us" (Luke i. 78), and "light is sprung up to them that sat in the region of death" (Matt. iv. 16).

By the varied efficacy of her intercession and protection, she is the *Health of the Sick* in body and soul, of all who have recourse to her in their infirmities and ask for strength; the *Refuge of Sinners*, that is, of all those who seek to be delivered from their sins, who in their hearts

renounce them and desire to abandon them, and are ready to do penance for them, and are in earnest in their determination to give them up, and so to escape from the anger of God; for it is of importance to observe, that no other sinners does the "holy Mary" harbour: those who love their sins, and will not abandon them, will find in her no protection, even as the cities of refuge under the old law (which we may consider in this respect as a type of Mary) did not avail for the protection of the wilful and malicious sinner among the children of Israel. She is also the *Comforter of the Afflicted*, through the sympathy with sorrow that her own bitter anguish has taught her; the life-long wound which the sword of Simeon's prophecy inflicted on her holy and tender heart; and through the overflowing graces that pass through her, as through their appointed channel, from their fountain in God, to refresh and console the mourners. Lastly, she is invoked as the *Help of Christians*; a title which may be considered as a sort of summary of all those which immediately precede it, but which also deserves a distinct notice in itself, in consequence of the historical circumstances connected with it. It is a monument erected by a great and holy Pontiff of the Church, in gratitude for a signal instance of Mary's interposition in defence and in aid of Christians. Three hundred years ago, Christian Europe regarded with anxiety and alarm the rapid strides that were being made by the martial power of the false prophet Mahomet in the direction of western Christendom and of Rome itself. Constantinople had fallen before it, and it had pushed its front as far as Greece. In the year 1571, the 7th of October, a great naval battle was impending in the Bay of Lepanto, between the Christian forces of Spain and Venice and the Mahometan Turks. It was expected to be a decisive engagement; and all eyes were turned to Mary, the mystical tower of David, for aid in repelling the advances of a power so hostile to the kingdom of her Son. Processions were seen, and solemn chants were heard, all over the Church, imploring her protection: *in Rome, the great Confraternity of the Rosary was assembled in this way in the Dominican church of the Minerva. The holy Pope Pius V., now a saint of the Church, was*

sitting in his chamber, conversing with some of his cardinals; suddenly he paused, walked to the window, and seemed to be listening there for a while. Then returning to the company, he bade them join with him in giving thanks to God for the decisive victory that had just then been granted to the Christian arms. The scene of the battle was many hundred miles away; but it had been revealed to the holy Pontiff that at that instant the fleet of the Turks, though superior in strength, had been scattered, and their power effectually weakened beyond the ability of recovery, even to this day. And it was in memory of this signal deliverance that St. Pius V. commanded this invocation to be added to the Litany, "Help of Christians, pray for us."

4. We come now to the fourth and last series of titles with which the Litany concludes; and which are, in fact, a short but comprehensive canticle of praise and glory to her whom we have been so long addressing. These titles carry our thoughts, not so much backwards to the history of what is past, nor yet to the origin, and foundation, and progress of her greatness, but rather up to the crown and consummation of all—her present glory in heaven, as she sits there on the right hand of her Son, the Queen of all things that derive their being from Him. He was Himself once subject to her, as the evangelist St. Luke expressly assures us. After that, it is no accession of honour that angels, and blessed spirits, and the heavenly choirs should bow down before her and revere her, "of whom according to the flesh Christ came, who is God over all, blessed for ever." In perfect purity herself an *angel*; the desired of the ancient *patriarchs* and *prophets*, who longed to see the day of her Son, and were glad to behold it afar off; herself a prophetess, in the inspired canticle of the *Magnificat*; associated with *Apostles* in the closing notice of her name in Scripture, among the faithful company that assembled in the upper room at Jerusalem; a *martyr*, and more than a martyr, so long and so deeply did she agonise with her Son; a *saint*, a *confessor*, and a *virgin* of more perfect stature and mould than any one in their innumerable ranks, they all yield to her the first and highest place among *hem*, because to her Son, and in Him to her, they owe all

that His grace has done for them. The triumphant hosts that stand in the presence of God at this hour, without change or end associate that Mother and Son in the throne of that kingdom which He purchased by His blood, and which she gave Him the means of purchasing, by giving Him a human body of her substance. That she is a Queen does not make Him less a King: He gave her all that she has, even the ability to give Him what He received from her. But since He gave her so much, as not to withhold even Himself from her, and His love and His obedience for thirty years; it must be that she reigns with Him now, because He reigns; it must be that she who was associated with Him at every stage of the past, is still united with Him; it cannot be that the faith and hope of the Church on this point are ill-founded.

*Queen conceived without original sin*, is the closing invocation in most parts of the Church; an acknowledgement of what has been, implicitly at least, in the mind of the Church from the beginning, that Mary was herself conceived without original sin, by an anticipation in her behalf of the usual and ordinary effects of grace on the children of divine adoption by the Sacraments. But of this we must find another opportunity to speak more at length.

Then the Litany concludes with a thrice-spoken appeal to the mercy and goodness of the Lamb of God, who taketh away the sins of the world; the Son of Mary, who clothed Him in the body that redeemed the world.

Let every Catholic, then, bear witness whether this explanation of the Litany of the Blessed Virgin be not the words of truth and soberness; whether Scripture and reason are not on our side; whether it can be otherwise than as the Church teaches us to believe. And if it is indeed so, what energy of language can truly set forth our high and blessed privilege? Did we know that in a certain place in this country there lived a person in the enjoyment of the supreme confidence of our earthly sovereign, and who was accessible to all, refused none whatever was asked, and was *refused nothing*; would not the doors of that place of *influence and successful quest* be besieged, night and day, by applications and petitions, and loud grateful thanks?

ehold here a greater than any earthly confidant of majesty; behold an influence, compared with which the united mastery of the whole world is weak and incapable. Mary is the Mother of the King of kings; she is a Queen, and she is our Mother. She is at home, night and day, to our petitions; we have liberty of access to her any moment; whatever we ask will be granted, or its equivalent; something that is better even than we desire. All that she undertakes to do, she carries through triumphantly; she has undertaken to crush the enemy of God, and she will do it; God calling her to it, and providing her for it. She once brought Him from heaven, as His priest does to-day, by a word of her lips; since then she has only to speak, and what she speaks is done.

Why, then, should this stupendous power lie idle in our regard, for want of energy or want of faith? Why should we want any thing necessary for our salvation, with such a medium of grace at our very door? Where we sit, stand, or walk, we can reach her throne in an instant; our half-expressed desire can speed faster than the lightning, and an answer of peace return into our souls. Are we sorrowful? she will cheer us. Are we faint and dispirited? she can revive us. Are we oppressed by our sins? she will afford us a refuge at the foot of the Cross of her Son. If we choose to ask her, she will undertake to bring us safely through the trials and dangers of this life, to make a way for us through, and over, all to eternal glory. Let us, then, cast away from us all suspicion, and the chilling neglect in which too many, even children of the Church, live in regard to her; it is hardly less dishonouring to her and to her Son, than open enmity, and denial of her power. Let us act as if we really believed what with our lips we pronounce, when we recite her Litany. And God give us grace so to use the great gift of her intercession and protection for His greater glory and our own final salvation.

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## LITANY OF THE BLESSED VIRGIN.

Sub tuum præsidium confugi-  
mus, sancta Dei Genitrix; nostras  
deprecationes ne despicias in ne-  
cessitatibus nostris; sed a pericu-  
lis cunctis libera nos semper, Virgo  
gloriosa et benedicta.

Kyrie eleison.

*Kyrie eleison.*

Christe eleison.

*Christe eleison.*

Kyrie eleison.

*Kyrie eleison.*

Christe audi nos.

*Christe exaudi nos.*

Pater de cælis Deus,

Fili Redemptor mundi Deus,

Spiritus Sancte Deus,  
Sancta Trinitas, unus Deus,

Sancta Maria,

Sancta Dei Genitrix,

Sancta Virgo virginum,

Mater Christi,

Mater divinæ gratiæ,

Mater purissima,

Mater castissima,

Mater inviolata,

Mater intemerata,

Mater amabilis,

Mater admirabilis,

Mater Creatoris,

Mater Salvatoris,

Virgo prudentissima,

Virgo veneranda,

Virgo prædicanda,

Virgo potens,

Virgo clemens,

Virgo fidelis,

Speculum justitiæ,

Sedes sapientiæ,

Causa nostræ lætitiæ,

Vas spirituale,

We fly to thy patronage, O  
Mother of God; despise no  
petitions in our necessities  
deliver us always from all da-  
O glorious and blessed Virgi

Lord have mercy.

*Lord have mercy.*

Christ have mercy.

*Christ have mercy.*

Lord have mercy.

*Lord have mercy.*

Christ hear us.

*Christ graciously hear us.*

God the Father of heaven,

God the Son, Redeemer of

the world,

God the Holy Ghost,

Holy Trinity, one God,

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Saviour,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of justice,

Seat of wisdom,

Cause of our joy,

Spiritual vessel,

*Miserere  
nobis.*

*Ora pro nobis.*

ibila,		Vessel of honour,	
devotionis,		Singular vessel of devotion,	
ca,		Mystical Rose,	
idica,		Tower of David,	
nea,		Tower of ivory,	
ea,		House of gold,	
ca,		Ark of the covenant,	
		Gate of heaven,	
stina,		Morning star,	
orum,	<i>Ora pro nobis.</i>	Health of the sick,	<i>Pray for us.</i>
peccatorum,		Refuge of sinners,	
afflictorum,		Comforter of the afflicted,	
Christianorum,		Help of Christians,	
gelorum,		Queen of Angels,	
riarcharum,		Queen of Patriarchs,	
phetarum,		Queen of Prophets,	
ostolorum,		Queen of Apostles,	
rtorum,		Queen of Martyrs,	
essorum,		Queen of Confessors,	
ginum,		Queen of Virgins,	
ctorum omnium,		Queen of all Saints,	
labe originali		Queen conceived without original	
		sin,	
i, qui tollis peccata		Lamb of God, who takest away	
		the sins of the world,	
, Domine.		Spare us, O Lord.	
&c. Exaudi nos, Do-		Lamb of God, &c. Graciously hear	
		us, O Lord.	
&c. Miserere nobis.		Lamb of God, &c. Have mercy	
		on us.	
li nos.		Christ hear us.	
udi nos.		Christ graciously hear us.	
to tuum præsidium con-		<i>Ant.</i> We fly to thy patronage.	
necta Dei Genitrix ; nos-		O holy Mother of God ; despise not	
trationes ne despicias in		our petitions in our necessities,	
us nostris ; sed a peri-		but deliver us always from all dan-	
is libera nos semper,		gers, O glorious and blessed Virgin.	
osa et benedicta.			
pro nobis, sancta Dei		<i>Y.</i> Pray for us, O holy Mother	
		of God.	
igni efficiamur promiss-		<i>R.</i> That we may be made wor-	
risti.		thy of the promises of Christ.	
Oremus.		Let us pray.	
tuam, quæsumus, Do-		Pour forth, we beseech thee, O	
tibus nostris infunde :		Lord, thy grace into our hearts ;	
zelo nuntiante, Christi		that we, to whom the Incarnation	
incarnationem cognovi-		of Christ thy Son was made known	
Passionem ✠ ejus et		by the message of an Angel, may,	



Crucem ad Resurrectionis gloriam  
perducamur. Per eundem Chris-  
tum Dominum nostrum.

by his Passion ✠ and Cross, be  
brought to the glory of his Resur-  
rection. Through the same Christ  
our Lord.

R. Amen.

R. Amen.

Ÿ. Divinum auxilium maneat  
semper nobiscum.

Ÿ. May the divine assistance  
remain always with us.

R. Amen.

R. Amen.

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CHRISTMAS-DAY.

WHOSE BIRTHDAY IS IT?



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## Christmas-Day.

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ON a heavy, gloomy morning at the close of the year, when the torrents were roaring along the valleys, and the northern blast was whistling through the branches of the lofty firs, and the sky, lowering with heavy greyish clouds, indicated the approach of snow, a man of Nazareth, a town of Galilee, might be seen engaged in hasty preparations for setting out on a journey, which, as would seem from the unpromising aspect of the day he had selected, admitted of no delay. A young woman, modestly sitting on an ass, appeared to be his companion for the journey, though far advanced in her pregnancy. To the saddle of the animal on which she sat was attached a palm-basket with provisions for the way; and from the other side was suspended a leather bottle of Egyptian workmanship. Throwing over his shoulder a bag in which some clothes were packed, the man enveloped himself in his goat-hair cloak, and holding his staff in one hand, grasped with the other the bridle of the ass. In this way they quitted their poor and now lonely home, and descended the narrow streets of Nazareth. These travellers, setting out on their journey on this gloomy winter's morning, were Joseph and Mary, two humble descendants of the princes of Judah, who were going, in obedience to a pagan emperor, to have their names enrolled at Bethlehem, which, as the birthplace of David, of whose family they came, was considered to be their native town.

After a wearisome journey of five days, the travellers distinguished in the distance the city of kings, seated on high amidst smiling vineyards, olive-groves, and clusters of *oaks*. Along the road might be seen groups of persons of *all ranks and ages*, variously arrayed, ascending the hill to

Bethlehem, where had already arrived, during the preceding days, a great number of Hebrew people. Without the precincts of the town a square-built edifice arose, surrounded with a fence of olive-trees. This was the caravansary or inn; and through the open gate numerous servants and slaves might be observed going in and out. Joseph quickened the pace of the animal on which Mary was seated, and hurried forward in the hope of obtaining one of the narrow cells with which the caravansary was provided, and which belonged by right to the first comer. But the inn was full of travellers and merchants; not a vacant spot remained: gold perhaps might have procured an entrance, but Joseph had none to offer. With a dejected look he returns to Mary, who receives him with a smile of resignation; and again laying hold of the bridle of the ass, he wanders up and down the streets of the little town, hoping but in vain that some charitable Bethlehemite would offer them a night's lodging for the love of God. But no one noticed them, or noticed them only to deny their prayer; and more than once Joseph saw the very door which had been rudely closed against them opened to some richer applicant.

Seeing themselves thus rejected by the whole world, and abandoning every hope of procuring a place of refuge for the night, they left the town and passed out into the open country. Darkness was closing fast around them; but through the thickening shades they perceived the opening of a cave that had been hewn out of a solid rock, and served as a common stable to the Bethlehemites, and sometimes as a place of refuge to shepherds during stormy nights. Here Mary seated herself on a hard projecting stone, and here, on that cold stone, at the very time that the stars were telling the midnight hour,\* "she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger" (Luke ii. 7).

And now, who is this child? The picture I have given

\* This description is abridged from Orsini's *Life of the Blessed Virgin Mary*, translated by Rev. P. Power. It may be well to notice that, though based on Scripture and ancient traditions, the colouring of the narrative is purely artificial. It is, as it is called above, a "picture": "some such appearance the event recorded must have borne."

presents his birth in its merely human and natural aspects; but you know very well that this Babe of Bethlehem is no ordinary child, but the very Saviour of the world. Still I would ask you, have you considered *who* He is? Who is it that lies slumbering in the manger under that dreary vault? Who is it that Mary presses to her heart, and nourishes at her breast, and wraps in swaddling-clothes? Who is this little baby-boy? I desire to press the question on you; for I am not at all sure that many—even religious and educated Protestants—would give me a true and satisfactory reply. To be plain, I do not think that the belief in an Incarnate God—the belief in the Person of Jesus as God made man—is so prevalent among Protestants, or at least so really and practically held by them, as from want of consideration they are apt themselves to suppose. On the contrary, I am persuaded that it is so slightly held, so little realised, by the great mass of English men and English women, that their not “believing rightly the Incarnation of our Lord Jesus Christ” is the very cause of their dislike of the Catholic religion, which is emphatically the worship of God made man.\*

I do not deny that, as a doctrine, the Incarnation is accepted and confessed, at least as far as words go, by the great majority of professing Christians in this country; but what I question is, whether it is a reality to their minds. You, for instance, who are reading these lines, what are your thoughts of Jesus? How do you regard Him, and feel towards Him, and behave towards Him? Would your prayers, your acts of devotion, your daily religious life, be any wise different to what they are, supposing Jesus were other than He is; supposing, for instance, He were man only, or God only, instead of being God and man in one person? I have no doubt you could give me many texts from Scripture in proof that He is truly God as well as truly man, or repeat to me a very orthodox form of words, particularly if you belong to the Established Church, and approve the Athanasian Creed; I do not question but that *you have* some sort of feeling or conviction that your Sa-

\* See No. 35, *The Religion of Catholics the Worship of Jesus.*

viour is immeasurably above every human creature, and so, as you would say, a divine person. All this I freely grant; nevertheless, I do not think that you habitually, naturally, and as a matter of course, without recollecting yourself, or making an effort of mind, think of Jesus as He really is. I should say, that if you reflect on your own thoughts about Him, you will find that you consider Him one while as man—say all the time He abode on earth, when He was a little child, and when He died upon the cross,—and another while as God, as now when He has ascended into heaven and is sitting in His glory on the right hand of His Father. Or you think of Him as a supernatural being, half God half man, and acting sometimes in one capacity and sometimes in another. However, therefore, you may talk of Jesus as your Saviour, and of believing in Him and trusting in Him, after all He is Himself personally a stranger to you, or most imperfectly known to you. I do not say that this *is* your unhappy case, or, even if it be, that it is altogether your own fault. It may be but the fault of the religious system in which you have been brought up, and of that faithless communion, the State-Church of this country, which as good as renounced the worship and the knowledge of Jesus when it revolted against the spiritual kingdom He had set up on earth, and submitted to the supremacy of the civil power. But be this as it may, you must be aware that it is of the utmost consequence that you should know and believe in Jesus as He is, lest the Saviour in whom you trust be but an imaginary being, the creation of your own mind, not the very Son of God, who was conceived of the Holy Ghost and born of the Virgin Mary. Our blessed Lord shews by His own words the importance of knowing Him aright, when, with a sort of anxious love, He asked His disciples (Matt. xvi. 13), “Whom do men say that the Son of Man is?” And it was on Peter’s confessing Him—the “Son of Man”—to be “the Christ, the Son of the living God,” that Jesus blessed him, and made him the foundation-stone of His Church. And afterwards we find Him endeavouring to lead on the Jews to the true recognition of His Person, when He said to them (xxii. 42), “What think you of Christ? whose Son is He?” and vainly seeking to sug-

to them that He was both David's Son and David's Lord. Nor can you safely forget that the Apostle John has warned you of the sin of contenting yourselves with any doctrine short of that which alone is true, where he says (1 John iv. 3), "Every spirit that dissolveth Jesus," that denieth His humanity or His divinity, or destroyeth the unity of His Person ("that confesseth not that Jesus Christ is come in the flesh"—Protestant version), "is not of God; and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world."

I wish, then, to make known to you, or to make better known to you, the Person of your Saviour; and quite sure I am, that if once you understand in your heart who He is, you will never be satisfied, try as you may, until you have learnt more about that religion which alone is the expression of a true faith in Him, as well as of a true love and devotion to His adorable Person. I am not about to enter into any of those deeply interesting questions, of which Catholic theology treats in discussing the mystery of our Lord's person and His Divine and human natures, but simply to set before you this one point, as I first stated it, viz. who Jesus is.

Consider, then; an eternity had elapsed—if it be lawful thus to speak of what has neither flow nor limit—and during that eternity, those infinite ages to which there was no beginning or starting point, there was no one and nothing but God; existing in and from Himself; sufficient in Himself; supremely happy in the enjoyment and the contemplation of His own perfections; one God in Three Persons, Father, Son, and Holy Ghost; each personally God, each co-equal with the other, yet in their incomprehensible unity but one God; the Son eternally begotten of the Father, and the Holy Ghost eternally proceeding from the Father and the Son. From all eternity God dwelt in His own solitude; and, had it been His will, might thus have dwelt from eternity to eternity. He had need of nothing; He wanted not the service or the society of creatures; in *the ineffable union of the Three Divine Persons He was Love, Power, Wisdom, Holiness, Happiness in Himself. But it was His pleasure to cease from this eternal rest, and to*

begin the work of creation. He created the worlds, angels, and men, "heaven and earth, and all things visible and invisible." From all eternity He had decreed to create the race of men, and in the unspeakable mystery of His divine condescension, Himself to become man in the Person of the only-begotten Son. Man sinned and fell; the malice of the devil, himself an apostate angel, triumphed; yet God, foreseeing all this, had not annulled His decree; the Eternal Son had not abandoned His design; and it was announced to our first parents that a Deliverer should come, the seed of a woman who should bruise the serpent's head. Years went on—now I may allowably speak thus, for time has begun; at length, when the destined period was come, the Son of God fulfilled His promise, accomplished the eternal counsel, and was made man.

He was made man: but when, and where, and how? It was eighteen centuries and a half ago, on the day that corresponds with our 25th of March. It was in the land of Judæa, among the people of the Jews, whose ancestor, Abraham, He had chosen to be *His* ancestor also, according to the flesh, some two thousand years before. Adam He had created out of the dust of the earth, and Eve He had taken out of Adam's side; but for Himself, He chose to be born of one of Adam's race, to be "made of a woman" (Gal. iv. 4), a Jewish maiden, a virgin not only pure and spotless, but "full of grace," whom He had created and thus adorned to be His mother. He was conceived in her chaste womb by the power of the Holy Ghost, the Third Person of the Undivided Trinity, without man's concurrence. He took of her substance and formed to Himself a Body, and into this Body at the same instant He breathed a human Soul; and this Soul, with all its powers, and this Body, with all its parts, He took for ever into close indissoluble union with His own Divine Person. Henceforth, for all eternity, He was God and man in one Person. Observe, He did not take an existing man, and fill or surround him with His presence; for then the Christ would have been but a man divinely possessed or divinely actuated. *Neither did He create a man Jesus and join Himself to him; for then there would have been two Christs, tw*



Persons ; one human, the other divine ; one God, and the other man. Neither, again, did He mix up the two natures, the divine and the human, together, so as to frame a sort of compound nature, not wholly human nor wholly divine ; for this would have been not to take man's nature upon Himself, but to create a new nature, higher than man's and lower than God's ; for *divine*, in any true sense, it would not have been. In fine, He did not create our nature and then take it, but He took it in creating it, and created it in taking it.

Never, then, for a single moment was there a man Jesus existing personally by himself, separately from the Son of God ; never, for a single moment, was there a created human nature subsisting by itself—a man's nature, a body and a soul—without any personal being whose nature it was. But at the very instant of conception—at that very instant, so that there was not an intermediate point of time—at the very instant that He created His human nature, He took it upon Himself, He made it His own, and thus became Himself the Person whose nature it was. He did not take it like a garment, to put on and off, nor as an instrument, to use upon occasion, but He united it personally (or hypostatically, as it is called) to Himself : He substituted His own subsistence, His own personality, for that subsistence or personality which His human nature would have had but for His miraculous interference. Nor, in so doing, did He despoil Himself of any of His essential attributes or perfections : He remained as truly God as before, as He had been from all eternity ; but, by taking man's nature, his very nature simple and unmixed, He became truly man. The Eternal Son became the “Man Christ Jesus” (1 Tim. ii. 5), without ceasing to be God and without ceasing to be one. O truth, so simple and so great, which can be likened to nothing, measured by nothing ! Our Christ is personally God, personally man, yet not two Persons, but one Person ; not a human person and a Divine Person conjoined, but one Person with two natures ; both *natures*, the divine and the human, having but one and the *same Person* to whom they severally belong, and in whom *they severally* subsist. He is personally man, only with the *personality* with which He is God.

This is the Christ in whom we believe,—God made man. This it is that essentially distinguishes the Catholic religion from every counterfeit. None of the new religions can stand this test. Let a man once grasp this most stupendous, this most blessed truth, and he can never rest till he is a Catholic. It is not so much the Divinity in itself, or the Humanity in itself, which Protestantism cannot master, as the union of the two natures in one only Person. “Every spirit which confesseth that Jesus Christ is come in the flesh is of God” (1 John iv. 2; compare 1 Cor. xii. 3, Matt. xvi. 17). Flesh and blood is unequal to it, and Protestantism has not the spirit which is of God.

But consider again: He who was from all eternity God, became man in time. Therefore Mary’s child was the great Lord of heaven and earth; her own Creator. The Eternal God became His own creature’s child: He lay an infant in her womb from the moment of His conception to the moment of His birth; He submitted to all the conditions of His human state; His members gaining strength and increase according to the ordinary laws of infant growth, until the full time was come that He should be born into the world. For all the space of nine months Jesus lay in His Mother’s womb; for all this space God was there; God was among men. Where Mary was, there was God incarnate; when she moved, He moved and passed from place to place; she carried within her, wherever she went, the very Person of Almighty God, who now had a local habitation by reason of His taking flesh of her. Is this a thought with which Protestants are familiar? I think not. See, then, how even thus far the Catholic’s belief is closely in accordance with the truth. To a Protestant, the Incarnation dates from Christmas-day; to a Catholic, it begins on the Feast of the Annunciation. To a Protestant, Jesus is incarnate only at His birth; to a Catholic, He is incarnate, as He really was, at His conception in Mary’s womb. The space of nine whole months, and all the mysteries connected with it, are obliterated from the Protestant’s creed; it does not occur to him to take them into account when he thinks of his Saviour, and of His condescension in becoming man for us. “Lady-day,” with him, has no reli-

gious signification ; he thinks of it only as "quarter-day," the day on which rents and other periodical payments become due ; it is associated in his mind with taxes and parochial rates ; its Christian import is forgotten altogether. But how must the forgetfulness—may I not say ignorance ?—of this affect his whole belief and general habit of thought with regard to the foundation-mystery of the Christian religion ? How weak must be the hold he has on the great fact itself ; how little reality can it possess in his mind ; how little influence can it exercise on his affections ! No wonder that we find so many speaking of Jesus as if He were not really Mary's child ; as if He descended through her, as through a channel ; or used her only as a sort of vehicle to bring Him into the world ; as if His Body were fashioned somewhere in the heavens ; and because Mary was the means which He employed to effect His earthly birth, therefore He might improperly be called her Son ; not that He really was her Son ; not that He really took flesh of her, and His Body was formed of her substance, as really as that of any merely human child is formed of the substance of his mother. See here a proof, if proof were needed, how little people gather from the Bible, without the teaching and practical inculcations of the Church. The Angel Gabriel said to Mary, "Behold, thou shalt conceive in thy womb a son ; and behold, thy cousin Elizabeth she also hath conceived a son" (Luke i. 31, 36 : compare ii. 5 ; Matt. i. 18, 20) : the supernatural conception is as real a conception as the natural one. And Elizabeth, when Mary visited her, said : "Blessed is the fruit of thy womb ; and whence is this to me that the mother of my Lord should come to me ?" (Luke i. 42, 43.) Never for a moment does a Catholic forget—he could not by any possibility forget—that when "Mary rose up and went into the hill-country with haste into a city of Judea, and entered into the house of Zachary" (verse 39, 40), the Eternal God was incarnate within her ; and that when she "saluted Elizabeth," it was His divine light which opened not only her cousin's, but John Baptist's eyes, still an infant in his mother's womb, and His grace, the grace of a very present God, which sanctified him at that moment from original sin.

Never can he forget this mystery ; for he is taught to meditate upon it when he says his rosary ; and he knows that as Mary abode in Zachary's house three months, so did God abide ; and when she returned to Nazareth, He returned also.

But come, let us look again at our picture of Christmas night. There were in the same country shepherds keeping the night-watches over their flock ; and behold, an angel of the Lord stood by them, and the brightness of God shone round about them. The angel announces that a Saviour is born to them in the city of David, and suddenly there appears a multitude of the heavenly army praising God, and singing "Glory in the highest." When the angelic songs had ceased, and the supernatural radiance had died away, and the heavens shone only with the pale glimmer of a common night, the shepherds fill their baskets with such little offerings as their poverty could supply, and leaving their flocks to the guardianship of God, repair to the little town of Bethlehem. Guided by a divine inspiration, they turn aside and enter the stable-cave where the Light of the world had begun to shine. There they find the Babe lying in the manger. The holy Virgin is bending over Him with looks of adoring love ; while Joseph, leaning on his staff, bows down his venerable head before his infant God. The shepherds humbly kneel and offer Him their homage and their gifts. Jesus regards them with a sweet benignity ; and Mary accepts their presents with a kind and gracious smile. But consider : that little child is God, true God of true God, the High and Lofty One that inhabiteth eternity, whose goings forth are from everlasting to everlasting ; the Creator of heaven and earth, the Maker of her who bore Him, and of the angels who sing glory to Him. You say you believe this ; and I trust you do : consider, then, what is involved in your belief. When the shepherds came at the summons of the angel, when the wise men came from the East by the guidance of the star, they looked upon God ; they saw Him in His human nature. Though as God He was invisible and unapproachable, as man, He—who ? God—had a visible form and a bodily presence. They who heard that Infant's cries, heard the voice of God incarnate. They who looked upon Hi-

countenance, beheld the face of God. They who came near to Him, or touched Him, or went in and out, and passed the place in which He lay, came into the presence, or touched the sacred Person, or moved before the throne of God. The manger was the throne whereon the King of glory reposed and received the homage of His creatures. They upon whom He seemed casually to turn His eyes, to whom His childish glances were directed, were looked upon and observed by the omniscient eye of Him who discerns the thoughts and intents of the heart. He whom the heaven and the heaven of heavens cannot contain, was circumscribed in space; the immensity of the Godhead was enclosed in the body of a little child. Again, are these thoughts such as Protestants are familiar with? Yet St. Paul says, "In Him dwelleth all the fulness of the Godhead corporally" (Col. ii. 9). And St. John writes: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life: for the Life was manifested, the Life Eternal, which was with the Father, and hath appeared unto us" (1 John i. 1, 2). He does not merely say that he had beheld and lived familiarly with Jesus Christ, and then, by the way, profess his belief that He was truly God; which would be the most orthodox Protestant profession; but he says at once that he had heard, and seen with his eyes, and had looked upon, and handled with his hands the "Word of Life:" "that which was from the beginning;" the "Eternal Life, which was with the Father;" the "Word that was with God, and was God;" of whom he speaks in the first verses of his Gospel (John i. 1-14).

Now this is what I mean. Catholics naturally think of Jesus as a personal incarnate God; not one while of His divine nature and another of His human nature—thus, practically at least, dividing Him, and making of Him two separate beings—but of Him Himself, one Person, viz. God become man, or, as it is not unusual to call Him, the *God-Man*, or the *Man-God*. So, when they think of Him *as presented* in the temple and taken up into Simeon's arms, or, again, as flying into Egypt, that which is always

present to their minds is, that He who thus suffers Himself to be carried and presented, and borne away in flight, is the holy and eternal God, "who hath measured the waters in the hollow of His hand, and weighed the heavens with His palm; who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance" (Is. xl. 12). Therefore, also, it was the "Ancient of Days," the Everlasting Son of the Father, of whom it is said that He was "twelve years old" (Luke ii. 42); it was the most high God, the Lord of all, who ordereth all things in heaven and earth, of whom it is written, that "He went down with Mary and Joseph, and was subject to them" (verse 51). And another passage tells us what this being "subject to them" means; for one of the reproaches cast upon Him by the Jews was, "Is not this the carpenter?" (Mark vi. 3.) So that He wrought at His foster-father's trade: the earthly life of God's Beloved Son, for thirty years, was spent in meanest labour. He worked for His daily bread; His hands were chafed and bruised with toil. Whose hands? God's.

And this suggests another consideration. Many may believe, in a manner, that God took our nature upon Him, who shrink from dwelling on the fact in detail. Yet why shrink from so transporting a contemplation, but that their faith is so fragile or so shallow that they cannot bear to think? Be sure they do not know Jesus as He is, who do not love to meditate on what He really did in becoming incarnate for us. He took our nature, body and soul; and I might say much about His having a human soul, and all the consequences of it; how He was endowed with all the natural powers, and feelings, and affections of a man; how, therefore, He grieved, even to weeping and groaning in spirit, and was exceeding sorrowful, even to death; and His human heart was torn with anguish, and at length broke under the weight of man's sin and ingratitude: and yet, all the time, He was "God over all, blessed for ever," and formed the joy and bliss of all His saints, alone having right to love Himself supremely, and to inhabit His own greatness with infinite complacency. But what I wish you to observe is, that in taking a human body He took all its

several parts and properties, and united them personally to Himself: He was "made flesh" (John i. 14): He "took flesh and blood" (Heb. ii. 14). Thus His hands, as I have said, were the hands of God; so that it was literally true that "by the finger of God" He "cast out devils" (Luke xi. 20). Every organ and member, and every principle of His human life, was in personal union with Himself. Hence St. Paul says, as though it were the most obvious expression of the truth, that "God purchased us with His own Blood" (Acts xx. 28): the Blood of Jesus is the Blood of God. This thought of Jesus as God personally incarnate is incessant; we detect it every where. He says in another place, that "the princes of this world crucified the Lord of glory" (1 Cor. ii. 8); and St. Peter speaks of their "killing the Author of life" (Acts iii. 15). But consider what is implied in this: as truly as the Babe that Mary bore was very God; as truly as Joseph and Simeon took Him in their arms when He was a child, so truly they who seized Him in the Garden of Gethsemani, and dragged Him through the streets, and hurried Him from Annas to Caiphas, and from Caiphas to Pilate, and from Pilate to Herod, and back again to Pilate; they who malignantly accused Him, and buffeted Him, and spit upon Him, and blindfolded Him, and struck Him with the palms of their hands, and mocked Him, and scourged Him, and pressed down upon His head that crown of piercing thorns,—committed all this frightful blasphemy and outrage against the God who made them, the almighty and adorable God, the Judge of all the earth. Consider, then, He who suffered under Pontius Pilate, and died upon the cross, was no other than the Second Person of the undivided Trinity. To adopt the words of one who, having uttered them meaning what he said, could not remain a Protestant—how could he? for, surely, they convey a thought most strange, and even revolting, to any Protestant mind: "That Face, so ruthlessly smitten, was the Face of God Himself; the Brows bloody with the thorns, the sacred Body exposed to view and lacerated with the scourge, the Hands and Feet nailed to the cross, and afterwards the Side pierced with the spear; it was the Blood, and the sacred Flesh, and the Hands, and the Tem-

ples, and the Side, and the Feet of God Himself which the frenzied multitude then gazed upon." Such is the great fact on the truth of which our salvation depends. Its reality is the certainty of our redemption.

Now, with this great fact Catholic teaching exactly corresponds: the Catholic Christ is really God made man. Hence come those peculiar practices and devotions, which to Protestants look so fantastic and sometimes even idolatrous. I can mention only a few out of many. When Jesus died on the cross, His Soul was separated from His Body; but neither His Soul nor His Body were separated from His Divinity. Therefore, when He "descended into hell," and the saints of the Old Testament beheld His Soul appear among them, they adored Him as their God; and therefore, also, had one of His disciples met His Sacred Body being carried to the tomb, He would have adored It even as Himself. Hence, in the Creed we say, not only that He "descended into hell," but that He was "buried." He whose Soul descended into the place of the departed was also buried in the tomb. His Body which was buried was as much Himself as His Soul which descended; for both, though separated from each other, were united to His Divine Person, so that where either was, there He was. Nay, every separate drop of His precious Blood, wherever shed—whether in the garden, or in Pilate's hall, or in the way to Calvary, or on the Cross itself—remained united with His Godhead, and demanded no less than an act of adoration. Hence it is that Catholics worship Him in the Blessed Sacrament, worship His Body and His Blood each as Himself; because they are severally in personal union with Him, and are inseparable from Him. And here, too, you may see a justification of the Catholic practice of communion in one kind. Christ is one with His Body as with His Blood; and they who receive Him in either kind receive Him whole and entire, His Body and His Blood with His Soul and His Divinity. It is their intense belief in this truth, that "the Word was made flesh," which makes devout Catholics seek Jesus in the tabernacle where He resides under the sacramental species; which brings them so constantly to Mass, *wherein the God-Man offers Himself to His Eternal Father for the living and the dead; and which, above all, lev*



them so frequently to holy Communion, that they may feed on that Flesh which, never separated from His Spirit, giveth life to the world. Hence also it is that they address Jesus in litanies and other forms of prayer, which call to mind every detail of His infant state, and every circumstance of His Life and Passion. Hence, also, their devotion to His precious Blood, which still runs through the veins of His glorified Body, and to the Five Wounds with which He pleads for us before the mercy-seat in heaven. In heaven Jesus is still, as when on earth, God made man; not more God, and not less man. His human nature is His for all eternity: He has still and for ever a man's body, and a man's soul, and a man's heart; a human heart and yet divine, for it is the heart of God. This Heart beats with most fervent love for men; therefore, also, we Catholics make It the object of our worship, direct to it acts of love and homage, and labour to make It some little return for all It suffered and all It still feels for us. Hence, again, it is that we delight in representing the Person of Jesus to our minds, and before our very eyes, not only by meditating upon Him, but by making images and pictures of Him, and honouring Him in them, and especially in the holy Crucifix. Hence—need it be said?—the love and honour which we pay to Mary, with all those accompanying peculiarities at which Protestants are shocked, because they do not believe, or, at least, do not grasp the idea that she is indeed the Mother of God. They shrink from giving her the title, and think it safer and more natural to call her only the Mother of Jesus. Hence, in fine, the veneration which we pay to holy Joseph, and the confidence we feel in his prayers for us, because he lived so near to Jesus, and was brought into such familiar contact with Him, and thereby must have received into his soul lights and graces which it is impossible to measure.

All hang together as parts of one harmonious whole, one thing following from another, and all having their root in this, that Jesus, though truly man, is not a man like *one of us*: He is not an individual human being; He has *no human personality*; His Person is a Divine Person; He *is not a man and God, nor a man made God, but God made man.*

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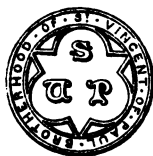
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**HOW ANTICHRIST KEEPS CHRISTMAS;**

**OR,**

**A Peep at Christmas in a Catholic Country.**



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## How Antichrist keeps Christmas.

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IN the early days of England's Protestantism, a nobleman being asked by the king what there was in the city of Rome which made him desirous to visit it, answered, that he had a great curiosity to hear "Antichrist say his creed."

And it is much to be wished that Protestants generally shared this curiosity; for if they really would put Antichrist through his catechism, I think they would be somewhat surprised at his answers; so much so indeed, that (it seems to me) the more candid among them might even be led to doubt whether the party so answering had any reasonable title to such a name. Surely, it is a thing scarcely natural, or to be expected, that Antichrist should adore Christ; no one, reading the prophetic notices of that fearful being, few and dark as they are, could come to such a conclusion concerning him; rather his characteristic would seem to be that he worships none, but sets himself up in the Temple of God to be himself worshipped as God.

And yet none can visit Catholic countries, nor be in the slightest degree familiar with Catholic customs in this, without seeing, not only that the Catholic Church adores Christ, but that her whole life is, in fact, nothing else but one continued and intense act of adoration. Christ is the Sun round which she moves through her yearly circle of fast and festival; from the cradle to the tomb, she watches Him in breathless love; never for a single instant is her eye turned away from Him; like His Virgin Mother, she receives Him in her arms at His birth, she stands by His cross, she weeps over His tomb, she rejoices in His resurrection, and watches Him as He ascends into heaven. And our enemies know this of us; they know that we love an

venerate every person and every thing connected with Him in exact proportion to the closeness of that connexion. Thus we love the cradle in which He lay, the pillar to which He was bound, the nails, the cross,—all the instruments of His passion; we love still more dearly His Saints, because they are still more closely linked with Him, as having been His living breathing images on earth; and, most dearly of all, we love His blessed Mother, because of her alone it could truly be said, that He was bone of her bone, and flesh of her flesh. Nay, the very worship which our enemies most revile, our worship of the Blessed Sacrament, what is it but the worship of Jesus? We do not kneel before bread and wine—none can suppose that we do;—it is only because we believe that Christ is hidden beneath that semblance, that we bow our heads and hearts in adoration. Protestants may say that our belief is false, that He is not there, but they cannot deny that it is to Him and Him alone that our will directs its worship. Is this credible of Antichrist?

This train of thought is suggested by the festival of Christmas, now close at hand; for at this season most especially, any one who has ever had the good fortune of spending it in a Catholic land, or among Catholics any where, must have seen, if he would but be candid enough to allow it, that, whatever may be his own peculiar taste as to the mode of keeping Christmas, the idea of the real object of the festival, and of Him whose birth it commemorates, is impressed by the Catholic Church on the heart and imagination of her children with a vividness of which Protestantism has no idea.

It is true, indeed, that Christmas is a festival of such universal gladness as to thaw for a moment even the icy heart of Protestantism; sending a ray of joyousness down into the cold depths of the population of this country, where all is so smooth and smiling on the surface, all so chill and joyless underneath. At Christmas I really believe a thrill of gladness darts through the heart of the great majority of this people; churches and chapels are made gay with shining leaves and scarlet berries; carols are sung in the streets; the words, "A merry Christmas to you!" pass from

mouth to mouth ; and beef and pudding, the outward form which joy is wont to put on in this cold hungry climate, smoke on many a board to which, alas, for every other day in the year they are utter strangers ; nay, it is to be hoped, that, even in union workhouses, there is an intermission of gruel for Christmas-day. Now it is not on account of this peculiar association of feasting with Christmas, which to some may seem coarse and unintellectual, that we are disposed to draw unfavourable comparisons between the mode of keeping the festival here and in Catholic lands, for the tendency to feasting on all joyous occasions is not Protestant, but national ; it was probably just the same when England was Catholic ; nay, we know it was the same when our Saxon forefathers were yet Pagans in their German forests. We are told of them at that time, that even all their business of state was discussed at their banquets, and that in the midst of these their soul "warmed to great thoughts." We find also that, when we first became Christian, good Pope Gregory commanded that the people might be allowed to kill their sheep and oxen, and feast upon them on the Church festivals, just as they had been used to do on the feasts of their idols. If Pope Gregory, then, did not quarrel with the smoking Christmas board, we certainly have no right and no inclination to do so. Abundant food is a necessity of our climate, and a condition of our physical well-being, to a degree that the people of the south cannot understand ; we are told of our Saxon forefathers, whom I have before mentioned, that their frames, though so tall and well formed, were neither so patient of labour nor of hunger as might be expected from their apparent strength. Alas for the necessity which grinds down our poor to the endurance of both to such a hurtful degree !

But to return to Christmas. The difference between Catholic and Protestant Christmas is this, that both love Christmas, but that Catholics love it far more distinctly and consciously for Christ's sake. The very name of the festival is theirs, Christ's Mass : to Protestants, one part of the word *has confessedly* lost its meaning, and the other is but a *dim vision*.

*Look at the professedly religious part of the observa-*

and why, but because He dwells hidden within her who is the source and creator of all beauty? I wish that every Protestant who has the opportunity, and who is willing to behave himself as he ought, would try to be present at the Midnight Mass this next Christmas.

Throughout the Christmas season, in Catholic lands, the Infant Jesus is the one object ever before our eyes; it is the one thought which fills every mind; adoration of Him is the one occupation of every heart. No child can possibly make a mistake in Rome, as I have known some of our "charity children" do in England, between Christmas-day and Good Friday; there can be no doubt there as to what event is meant to be commemorated by the Christmas solemnities. In many of the churches there are painted representations, as large as life, of the Holy Inmates of the stable at Bethlehem; so that even the most ignorant must needs be familiar from infancy with the names and persons of Jesus, Mary, and Joseph. Besides, all the shops are full of smaller models of the same scene, of all sizes and prices, some down to the means of the poorest; and I have heard of many a little Italian boy hoarding up the few pence that had been given him for his breakfasts, or any other purpose, in order that they might be able to get one of these to put in their little oratory, or place for prayer, which is to be found in every Catholic house; and there, having lighted it up with little tapers, once at least in every day, a lively Christmas hymn is sung before it, of which this is the burden:

" O Jesus, blessed Child,  
Made lowly thus for me;  
Child Jesus, fount of love,  
I give my heart to Thee."

Certainly, whatever an Italian may become in after-life, he can scarcely help bringing out of childhood much knowledge and love of the child Jesus.

The very Christmas sports too of Catholic countries bear *direct reference* to the event of the season. The toy-shops in Rome at this time are full of beautiful little waxen infants, of shepherds, and dogs and sheep, oxen and asses; in a word, of every imaginable person or thing connected with the history of the Nativity. The confectioners' shops, in

like manner, represent the same in sugar; the print-shops, the book-stalls, all tell the same story; so that, whether you will or no, you must needs think of our Lord's birth, if you spend a Christmas there; you cannot help it; it meets you at every turn. In a very foolish way, Protestants may think; but any how, they must admit that so it is. The delight of Christmas eve in Catholic Germany, the Christmas tree, which has lately been introduced into this country, has there a directly Christian name and meaning, which it has lost in its transplantation. Those who think it profane to associate sacred names with childish plays will, of course, think that such change is for the better; but such is not the mind of the Catholic Church. We are told by our Lord Himself that the temper of a little child is the condition of mind absolutely indispensable for entering His Church; and according to that saying, the Catholic Church believes that every thing innocent and child-like is peculiarly acceptable to Him, and therefore sees no profaneness in consecrating by His sacred name childish sports, especially at this happy season, when Himself became a child. Accordingly, the Christmas tree is called, in Germany, the Tree of the Child Jesus. It is the top of a young fir-tree, sometimes ten or twelve feet high, sometimes only as many inches (for rich and poor alike give their children this delight, according to their means), and generally fixed on a painted board covered with moss and evergreens, to represent a garden, in which stand figures of shepherds, sheep, and dogs, in commemoration of the angels' announcement of our Lord's birth to the shepherds.

As soon as it is dark, the doors of a room which had been kept locked all day are suddenly thrown open at the ringing of a bell, and all the children rush in with a shout of joy, as the tree rises before them in all its light and beauty, with innumerable tapers glittering like stars among its branches, rich with silver and golden fruits, and with flowers of every form and hue; and hung from the boughs by many-coloured ribbons, are presents of all sorts and descriptions for the children and the whole company; and these presents are called the gifts of the child Jesus. This Christmas tree is so well known in England, that we need say no more ab-



it, except only to remind children that it was first reared in honour of our infant Saviour, and that they will not enjoy its delights the less for just remembering Him for a moment as they look upon it.

This is a very brief and hurried sketch of a few among the many Catholic devotions and Catholic amusements which mark the Christmas festival. Let any Protestant, however, candidly consider even these few, and say whether he will not for the future hesitate to brand a Church which so evidently and so pre-eminently adores our blessed Lord, and so rejoices in His birth, with the fearful name of Antichrist.

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## THE STRANGER-CHILD'S HOLY CHRIST.

(FROM THE GERMAN.)

'Twas on the night the Lord was born,  
When, through the gladsome town,  
A Stranger-child, and all forlorn,  
Went wandering up and down.

At every house he stopped to gaze,  
Where, hung with stars of light,  
The Christmas tree shot forth its rays  
Unutterably bright.

Then wept the Child, "Alas for me!  
To-night each other one  
Will have his glittering Christmas tree;  
But I—poor I—have none.

I too have played round such at home,  
With brothers hand in hand;  
But all deserted now I roam,  
Here in this stranger-land.

Father nor mother have I now,  
O holy Christ and dear!  
Except Thou love me, only Thou,  
I am forgotten here."

He rubbed his little hands, all blue  
And stiffened with the cold ;  
And round him, cowering, closer drew  
His garment's scanty fold.

When, lo, with wand of wavy light,  
And voice how heavenly sweet !  
Another Child, all robed in white,  
Came gliding up the street.

He said : " The holy Christ am I,  
Once too a child like thee :  
If all forget and pass thee by,  
Thou'rt not forgot by Me.

Myself for thee, dear child, will raise  
A Tree so full of light,  
That those in yonder halls that blaze  
Will scarcely shine so bright."

He spoke ; and straight, from earth to sky,  
A Tree before them sprung,  
And stars in clustering radiancy  
Amid its branches hung.

How near, and yet how far it seem'd !  
How bathed in floods of light !  
Still stood the child, and thought he dreamed,  
So rapturous was the sight.

But, hovering o'er him from above,  
Angels sweet welcome smiled,  
And gently stretched their arms in love  
Towards the Stranger-child.

They lift, they raise him from the ground,  
Up through the shining space ;  
And now the blessed one has found,  
With Christ his resting-place.



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**HOW ANTICHRIST KEEPS CHRISTMAS;**

**OR,**

**A Peep at Christmas in a Catholic Country.**



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## How Antichrist keeps Christmas.

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THAT the Catholic Church is the mystical Babylon prophesied of in the Apocalypse; that she is an antichristian power, the Pope, her chief pastor, being Antichrist himself,—is the deliberate opinion of a very large portion of the Protestant world. Such was the doctrine loudly proclaimed by Luther and his companions in Germany, and afterwards repeated with equal violence by the champions of the Reformation in this country also. There were some, however, even then, to whom it seemed strange that such a name should be applied to any Christian communion. Thus we are told of a certain nobleman, who, in the early days of England's Protestantism, being asked by the king what there was in the city of Rome which made him desirous to visit it, answered, that he had a great curiosity to hear "*Antichrist say his Creed.*"

Now it is much to be wished that Protestants generally shared this curiosity; for if they really would put Antichrist through his catechism, I think they would be somewhat surprised at his answers; so much so indeed, that (it seems to me) the more candid among them might even be led to doubt whether the party so answering had any reasonable title to such a name. Surely, it is a thing scarcely natural or to be expected, that Antichrist should adore Christ; no one, reading without preconceived notions the prophetic notices of that fearful being, few and dark as they are, could, one would think, come to such a conclusion concerning him; rather his characteristic would seem to be that he worships none, but sets himself up in the Temple of God to be himself worshipped as God.

And yet none can visit Catholic countries, nor be in the slightest degree familiar with Catholic customs in this, without seeing, not only that the Catholic Church adores Christ

seeing how it is a sacrifice is no sort of proof of its not being so. There are a multitude of things in the natural world to which we do not refuse our practical belief, and of the existence of which we have no doubt, respecting which, nevertheless, we are far from being able to explain how they are what they are. In order to know that a thing is this or that, it is not necessary to know how it is so. I know that I am alive, yet I do not know what it is that constitutes life, nor even where it resides. I may know the conditions on which life depends, but I am as far from being able to say in what its essence consists. And so, in like manner, I may know—because the Catholic Church has told me—that the Mass is a sacrifice, and I may know what are the necessary conditions of its being a sacrifice, yet not be able to explain how it is so. That it is a sacrifice, is one thing; how it is so, is another. The former is a fact; the latter is a speculative question; and the truth of the fact in no wise depends on the solution of the question. The objector (especially as he is disposed to allow the existence of presumptive proof in its favour,) has no right to refuse his belief to the Catholic doctrine merely because it involves difficulties of which he does not chance to possess the solution. The doctrine confessedly concerns something supernatural, and therefore must involve difficulties. Nor is it denied that it does so. The Catholic Church, while declaring that the Mass is a true and proper sacrifice, and not merely an act of praise and thanksgiving, or a bare commemoration of the sacrifice consummated on the cross, and while enjoining on her priests the performance of certain actions as necessary to be observed, has not decided wherein the essence of the sacrifice consists, or by which of such actions it is effectually consummated. These are questions, therefore, with which, as not being articles of faith, they who are outside have nothing to do. They are bound to act on the knowledge and lights which God hitherto has given them; and if they have come to see that Jesus Christ instituted the holy Sacrifice of the Mass, and that Protestantism *has lost all knowledge both of the doctrine and of the rite, they are bound to submit to that Church which alone clearly teaches the truth and possesses the reality.* They have no

right to seek for satisfaction on ulterior points until they have embraced the faith of the Church, and, like little children, have humbly submitted themselves to the law of Christ.

But, in the second place, the objector declares he cannot see that the eucharistic sacrifice is such a sacrifice as Catholics hold it to be. Their doctrine, he says, is inconsistent with itself; their Mass cannot be a sacrifice except on conditions which overthrow their own belief. For instance, they assert that the Sacrifice of the Mass is a sacrifice, not of mere bread and wine, but of the Body and Blood of Christ. But a sacrifice implies the death or destruction of that which is offered—sometimes both: if a lamb were sacrificed, it was slain and then consumed by fire; if a cake of fine flour, it was also consumed. If the Mass, therefore, be a sacrifice, that which is offered therein must die, or at least be destroyed. But there is no such death or destruction in the Mass; or if there be, it can be only of one of two things,—either of Christ Himself, present on the altar, or of the bread and wine. If it be of the latter, it is not Christ, but bread and wine that is offered, and the Mass is not what Catholics say it is, the sacrifice of His Body and Blood. If it be of the former, Christ is slain a second time; nay, He is positively destroyed, and the Mass is what Catholics say it is not, a bloody sacrifice. And again, as sacrifice is an external rite, that which is sacrificed must be something which can be seen with the eyes, or of which the senses, at least, can in some way take cognisance. But in the Sacrifice of the Mass, all that is visible is bread and wine; for the Body and Blood of Christ, which Catholics say is the substance of the sacrifice, are not only invisible, but, from the nature of the mystery, are incapable of becoming the subject of sense in the mode in which they exist therein. Therefore, either there is no proper sacrifice in the Mass, or that which is offered is only earthly substance, viz. bread and wine. These objections, you will observe, are intended to put Catholics into a dilemma: it is supposed that, to be consistent, they must either deny the Mass to be a sacrifice at all, or allow it *not to be* such a sacrifice as they hold that it is. It will *not be difficult*, however, to shew you that such objections



do not lie against the Catholic doctrine of the Mass, but that they are grounded in simple ignorance or misunderstanding of what that doctrine is.

What, then, is that doctrine? What sort of a sacrifice do Catholics hold that of the Mass to be? This is what we have to consider. It may not be such a sacrifice as Aaron's or Melchisedech's; it may be, as indeed it is, unlike any other sacrifice that ever was, and yet be a true and proper sacrifice. To say that the victim in the Mass is not sacrificed in the same manner as a lamb or a goat would be, or as bread and wine would be, is to say nothing in discredit of its being a true sacrifice, because the Mass is not a sacrifice of bulls or goats, or of bread and wine. It is a sacrifice *sui generis*, a sacrifice like itself, and unlike any other. But to the objection itself: and first as to there being no death of the victim; I answer, that in the Sacrifice of the Mass it is not necessary, in order to render it a true and proper sacrifice, that the victim be actually slain. Indeed, any actual slaying would destroy the peculiar nature of the sacrifice; for it is a sacrifice commemorative of the death of Christ, and it would cease to be a *commemorative* sacrifice if that which it commemorates were enacted over again, that is to say, if the victim, which is Christ Himself, were to die an actual death. This remark is an important one, and it is necessary for you to bear it in mind in order more readily to understand what I have to say. But there is another reason why slaying is not required in the Sacrifice of the Mass in order to its being a true and proper sacrifice. It might be required if the victim were offered as a living thing; but in the Mass, the victim, though a living Victim, for it is, as I say, Christ Himself, is offered under the form of lifeless matter. The Sacrifice of the Mass is not indeed such a sacrifice as Melchisedech's, but it is according to his order, and not according to Aaron's, for Christ is offered under the appearance of bread and wine. Thus, the conditions of the sacrifice are not such as would be necessary *in offering up a living victim as a living victim; no actual death is required.*

The next question is, whether, supposing the victim in the Mass to be offered in the form of a thing without life,

the conditions of such a sacrifice be truly satisfied. In sacrifices of this kind, the priest, having no victim to slay, simply placed the oblation on the altar in the form in which it was to be offered (Levit. ii.). That this condition is fulfilled in the Sacrifice of the Mass there can be no doubt, as, according to the Catholic doctrine, the Body and Blood of Christ, which is the substance of the sacrifice, becomes, by the words of consecration, actually present on the altar in a sacrificial and sacramental state under the accidents of bread and wine. And now what is this state? to what does it amount? I have supposed the objector to assert that the destruction of the victim or oblation is necessary to constitute a true and proper sacrifice; for in a sacrifice that which is offered is consumed by fire. But I would contend, in the first place, that the objector has no right to assume that the destruction of what is offered is one of the necessary conditions of sacrifice. He has no right to make an arbitrary definition, and then try the Catholic doctrine by it. Why may not the real nature and character of sacrifice consist in recognising and shewing forth the omnipotence of God as the Author of life and death? If, therefore, there can be an oblation by which, without any destruction, or even any change amounting to destruction, of the thing offered, the Almighty is thus recognised and honoured, such oblation would be a true and proper sacrifice. On this supposition, it is evident that the Sacrifice of the Mass is just such an oblation as is contemplated; for therein is represented the sacrifice of the death of Christ, and by this representation God is recognised as the Author of life and death as effectually as by His actual death upon the cross. Not that it is meant that the Mass is a mere representation or empty sign and show of sacrifice, for Christ is really present therein under the appearance of bread and wine; and it is this real presence, and the mystical separation of His Body and Blood by the words of consecration, which make it not a mere commemoration, but a commemorative and proper sacrifice. This, indeed, is what many Catholic theologians say, and this, therefore, it would be sufficient for me to answer. But I am willing to pursue the question further, in order to shew you how the Mass may be prove

to be a sacrifice even on a stricter definition than that to which I have alluded.

In the second place, then, I would ask the objector whether, when he says that the destruction of the thing offered is necessary to constitute a true and proper sacrifice, he means a *physical* and *substantial* destruction; for it does not at all appear that such sort of destruction took place in what, nevertheless, he must acknowledge to have been true sacrifices. Certainly, among the ancients, a libation, or the pouring out of wine, was deemed a sacrifice, although the liquid could not be said to be substantially, or indeed any how, consumed until it had soaked into the earth, or had been absorbed by the heat of the sun. And look at the Great Sacrifice itself, that of Christ upon the cross. Most true it is that, in His Sacred Humanity, He suffered death, and so consummated our redemption by the sacrifice of Himself; but He was not substantially consumed. His Body was not destroyed any more than His Soul was annihilated. Again, under the old law, the priest and the people were said to be partakers of the sacrifice, whether bloody or unbloody, by eating of the portions unconsumed by fire; such portions were considered to have been in a manner sacrificed, though not actually destroyed. Indeed the whole oblation, as placed upon the altar, is called the sacrifice, as though the placing it upon the altar were the offering it in sacrifice, and the consumption by fire were but the completing act. "When thou offerest it (a cake of fine flour) to the Lord, thou shalt deliver it to the hands of the priest. And when he hath *offered* it, he shall take a memorial *out of the sacrifice*, and burn it upon the altar for a sweet savour to the Lord" (Levit. ii. 8, 9). From all which it seems to follow, that actual destruction is not necessary to constitute a true sacrifice, but only such a change of condition as in effect amounts to the same; when, though the substance of the oblation remains, it has lost its former uses, and has passed into a lower state of being.

*This conclusion corresponds with another definition of sacrifice which is often given by Catholic theologians, and is to this effect: "Sacrifice is the offering of some sensible thing made to God by a lawful minister to acknowledge by*

the destruction, or *other change* of the thing offered, the sovereign power of God and His absolute dominion over all creatures, and to render to Him the homage due to His supreme Majesty." According to this definition, it is enough (as I intimated in my first Number,) that the offering undergo such a change, or be reduced to such a state, as virtually amounts to destruction; a state of deterioration, as it may be called, tending to destruction rather than to permanent subsistence; a state in which that which is offered is what it was not before, and is *in the way towards* being destroyed.

Now I will not merely say that such a change takes place in the Mass as is sufficient on this definition to constitute it a true and proper sacrifice, but that the change is of such a character as amounts to a humiliation, and, as it were, destruction, than which nothing can be conceived greater and more complete. It may be difficult to express this change in terms which do not at first hearing sound contradictory, because it is wholly supernatural in its nature: it is difficult to express any Christian mystery in such words as at once convey the peculiar meaning which they are intended to teach; for instance, the doctrine of the Blessed Trinity, or of an Incarnate God, and the doctrine of the Mass is of this nature. For what is the Mass, but the sacrifice of a God-Man reigning in Heaven, and yet personally present under accidents from which the natural substance has departed? a living Victim under the form of lifeless matter; a sacrifice, therefore, not only unlike all other sacrifices, but infinitely above and beyond any sacrifice which it is possible for the human mind to conceive. The terms in which such a sacrifice is expressed must be as peculiar as the conditions under which it is operated are extraordinary. It is not as the sacrifice of a living victim, for the Victim is offered in the form of bread and wine; neither, on the other hand, is it as the sacrifice of any lifeless thing, for under the appearance of a lifeless thing lies hidden a living Victim. And this Victim is neither bull nor goat; it is not a mere man or angel; it is not one of the seven spirits who stand before the throne of God; it is Jesus our Incarnate Lord; and that, again, not as He was *in the days of His flesh*, mortal and passible, but immortal

nd impassible, in that ever sacred and now glorified Humanity which is united to His Divinity for all eternity.

But though difficult to express the doctrine accurately in terms, I think it will not be difficult to shew you that, even according to this stricter definition, the idea of a sacrifice is perfectly realised in the Holy Mass. For now as to this quasi-destructive change: you know that, by the words of consecration, the bread becomes substantially the Body, and the wine substantially the Blood of Christ; this, indeed, it may be said, does not constitute the sacrifice, for the subject of this change is merely earthly substance: it is the bread and the wine that are changed, whereas the substance of the Holy Sacrifice is the very Body and Blood of Christ. To fulfil the conditions, that Body and Blood must itself undergo a change. But such a change really does take place; for the Body of Christ separated from the Blood, and the Blood of Christ separated from the Body (which yet by way of concomitance, as it is called, remain accidentally united to each other), become, by the power of God, *such as may be sacramentally consumed*. They are not substantially destroyed, but they undergo a mystical change; they assume such a state as fits them to be our spiritual food. This is the change that takes place in the very act of consecration; the change, I repeat, not of the substance of bread and wine into the substance of the Body and Blood of Christ (which, however, takes place at the same moment) but of that Body and Blood itself by which each separately (and yet livingly united with the other,) becomes, what was not before, capable of being, not carnally, but sacramentally consumed. Christ, in the Holy Mass, offers Himself for us in such a way, that He can also be received us. He puts Himself in a state to be our "meat indeed and our "drink indeed." He does not leave His throne in Heaven. He does not lay aside His glory, and become as capable of suffering and dying; but while locally present in Heaven at His Father's right hand amidst His saints *becomes sacramentally present on the Altar, and retains still His glorified state, assumes that of a Victim under accidents of bread and wine.*

*How this is, how this great miracle is wrought,*

the Sacred Humanity of Christ is capable of assuming such a state, or of existing under such conditions, He only knows. He has not been pleased to reveal it to His Church. But assuredly you have no grounds for denying this article of the Catholic faith simply on the score of its being past your understanding. What do you know of the essence of matter or of space? What do you know of the state of glorified bodies? What do you know even of the powers of the human body in this its mortal state? Is not natural science continually bringing to light mysteries, the existence of which the wisest among men had never suspected; mysteries, too, which strangely illustrate the wonders of divine faith? How, then, can you judge of heavenly things? How can you measure the capacities of that Body which is hypostatically united with the Divinity? or what limit can you set to the omnipotence of Him who, at the same time that He is man, is God over all blessed for ever? You who profess to believe that the Son of God was conceived and born of a pure Virgin without detriment to her virginity; that though He died, and His Soul was separated from His Body, yet neither Soul nor Body ever ceased to be united with His Divinity; that when He again united His Body and His Soul on the third day, He passed through the rocky sides of His sepulchre, and again through the walls of the upper room where His disciples were assembled together with closed doors; passed through with a Body so real and substantial that He bade them "handle and see" that He was not "a spirit" that "hath not flesh and bones," and did "eat before them" (Luke xxiv. 39-43); you, in fine, who profess to believe in the resurrection of the body, the resurrection, not a new creation, but the restoration of that which to all appearance is reduced to nothingness—you, at least, cannot, with any show of consistency, refuse to accept the Catholic doctrine of the Eucharistic Sacrifice merely because it cannot be explained by natural known laws, or because it implies states of existence of which you have neither knowledge nor conception.

However, what I wish you to observe is, that the doctrine of the Holy Sacrifice neither opposes any other Chris-

tian truth, nor involves any contradiction in itself. There is a change in the oblation more than sufficient, on the strictest definition, to constitute a true and proper sacrifice. Without abating one jot or tittle of His heavenly glory, Jesus humbles Himself to the state of a Victim on our altars ; a state in which His Body and Blood assume the condition of spiritual food. This humiliation is a sort of death. Jesus does not really die, His Body is not drained of its Blood as when He hung upon the cross, nor is His Body separated from His Soul as when He gave up the ghost, and went down into hell ; but He enters a state of being which represents His death upon the cross ; a state which, as being thus representative, and also as being supernatural and incomprehensible to our human understanding, we call a *mystical* death. The sacrifice is a real sacrifice ; the presence of Jesus on the altar is a real presence ; but His death is not real, but mystical. The death that He suffered really on the cross, He continues to suffer mystically on the altar. He is the true Melchisedech, our great high priest for ever, who renews, under the form of bread and wine, and after an unbloody manner, the sacrifice of His death upon the cross. Thus the Mass is all that the Catholic doctrine declares it to be, without any evasion or contradiction. The Victim is a living victim, though offering Himself as lifeless matter : the Lamb of God is immolated under the form of minchah, the "clean oblation" of which the prophet spoke. He dies mystically, not really, for His death on the altar is representative of His death on the cross ; and thus, though a commemorative sacrifice, the Mass is a true and proper sacrifice ; it is a sacrifice not of mere bread and wine, but of the very Body and Blood of Christ, and yet an unbloody sacrifice.

A close consideration of the Scripture types will shew us this mystery prefigured in various ways ; this sacrifice in which a living victim is offered without being actually slain. Such are the sacrifice of Isaac (Gen. xxii.) ; the offering of the two living sparrows in the case of leprosy (Lev. xiv.), of which one was let go after being sprinkled with blood ; and again, the offering of the two goats on the great day of atonement (xvi.), when one, the emissary, or scape-goat

was sent out into the wilderness. These are indeed figures of the Sacrifice on the Cross, in which, though the Sacred Humanity suffered death, the Divinity remained united therewith, and again of the death and resurrection of Christ; but they may also be taken as representative of the sacrifice of the altar, or of the two sacrifices conjoined and regarded as one, because in each the victim is one and the same, and the manner only of the sacrifice is different: the victim in the one case really dying, in the other only seeming to die.

We seem also to see a representation of the mystery in the vision of St. John in the Apocalypse (chap. iv. and v.); the scene he depicts being a sort of heavenly counterpart of the Adorable Sacrifice, as though what was passing below about the earthly altar were being enacted also in heavenly places. Certainly, explain the imagery as you may, it does most wonderfully bring to mind the ceremonial employed by the Church in the celebration of the Mass; so much so, that I think a "Bible-Christian" witnessing for the first time the solemnity of a Pontifical High Mass, would be powerfully reminded of the scene which St. John describes. He would behold the bishop presiding, and the priests and attendants standing round about; he would hear sweet strains of music, and see the smoke of incense ascending, continual bowings and prostrations, and every eye and every action directed to the altar-throne in the midst adorned with lighted tapers. All this he would behold with his outward eyes; and when he asked the meaning of what he saw, he would learn, that on that altar, as on a throne, the very Lamb of God was "standing as it were slain" (v. 6); enthroned, for He is the King of Glory; standing, for He ever liveth, and yet "*as it were slain*," not actually but mystically slain; and when the ministering priest elevated the Divine Victim in the midst, the whole assembly of worshippers, as moved by one common impulse, bowed their heads and adored, saying each in the secret of his heart, "The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction."

But to come again to the idea of destruction: I have said *that, in the old law, the victim or other oblation was con-*



sidered to be sacrificed even previously to being consumed by fire, at least wholly and entirely; and that the actual consumption was rather the completing act by which the sacrifice was consummated. Well, the same may be observed in the Holy Sacrifice of the Mass; for the sacrifice, which is essentially operated by the priest in the act of consecration, may be considered to be completed and consummated by his consumption of the species in communion. Thus the mystical death of Christ is still more perfectly accomplished; His sacred Body and Blood verge still nearer, as it were, on destruction, and at length cease in a manner to exist; that is to say, they cease to exist in the state they had assumed. The Body and Blood of Christ are not indeed substantially changed when consumed by the priest in his communion, yet are they really received by him; they no longer lie upon the altar in their sacrificial form, and at the instant that the accidents of bread and wine, that is, all such merely natural properties as are perceptible to the senses, are consumed, and the Body and Blood of Christ no longer exist in a state of spiritual food, they have lost their sacramental being, and have substantially departed.

If it be objected, that this consumption of the species cannot be regarded as an act of Christ, for He does not receive and consume Himself, and yet He is said to be personally the sacrificing priest; I reply, that though He does not consume Himself, yet He gives Himself to be consumed; as on the cross He did not crucify and slay Himself, but surrendered Himself to be crucified and slain.

But, again, it may be objected, that if the priest's communion be a sacrificial act, the people also who communicate must be considered thus far at least the ministers of the sacrifice. To this I reply, that when the priest receives the sacramental species, he communicates only by a kind of second intention; his first intention being to *complete* the sacrifice, for which reason also it is that he must receive of both kinds; and, moreover, that the people, in receiving, *only communicate*, and do not sacrifice, because to the priest, and not to them, is given by Christ the *power of consecrating*, that is to say, of sacrificing: they are not lawful ministers of sacrifice. At the same time, they do, in a sense,

offer the sacrifice with the priest by devoutly uniting their intention to his intention, and really partake of the sacrifice by communicating sacramentally, although they do not actually consume the very Host offered by the priest; in the same manner as the people were partakers of the Jewish sacrifices, although they ate not of those portions of the victim which were consumed on the altar, but of those which remained.

It can hardly be necessary, after what has been said, to shew how the Sacrifice of the Mass is a sensible and external sacrifice, although the substance of it, viz. the Body and Blood of Christ, is not the subject of sense. It must be sufficient to repeat, that the Sacrifice of the Mass is the sacrifice of the Body and Blood of Christ, not as they are simply in themselves, but as they subsist under the sacramental species. As thus subsisting they constitute a sensible and external sacrifice, though in their substance insensible and invisible. That substance, though not bread and wine, is bread changed into the Body of Christ, and wine changed into His blood; or it is the Body of Christ under the appearance of bread, and the Blood of Christ under the appearance of wine. Add to which, that every action regarding the sacrifice is sensibly performed, and the words by which the mystery is wrought are actually spoken by the priest.

Surely every sincere and intelligent inquirer must allow, that the objections which Protestants so triumphantly (as they think) advance against the Sacrifice of the Mass, and the arguments which they conceive to be so conclusive against it, have their foundation either in ignorance of the Catholic doctrine on the subject, or in a defective realisation of other Christian truths. Surely he must cease repeating the foolish cavils which unbelief puts into his mouth, and rather be lost in admiration of the divine love and condescension, of which the Sacrifice of the Altar is the crowning consummation. How wonderful an accomplishment of all the types and figures of the ancient law, the end towards which they severally pointed, the centre in which they all converge and are fulfilled! How does it satisfy and exhaust the depths of divine prophecy, and gather up into itself all the allusions of inspired song! Let the devout Christian medi-

tate as he reads what are sometimes called the poetical book of holy Scripture, the Psalms, the Proverbs, and the rest, and as every where he will meet with notices of an incarnate God and a suffering Redeemer, as every where he will find the cross of Christ, so will he discern, lying as it were but half concealed under the covering of sacred words and allegories, this memorial of the wonders of God, this perpetual and tremendous Sacrifice, this bread made flesh by the omnipotence of the Word, this hidden God and Saviour, our Priest and Victim, our Feast at once and our Fellow-guest.

How blessed ought he to deem the children of his Church, who possess what prophets and kings desired to see; who have Jesus in the midst of them, on their very altars, renewing continually the sacrifice of His death; not only shewing to His Heavenly Father the wounds in His hands and feet, but standing before Him "as it were slain" not only reminding Him of His Passion, but representing in mystery; again, as it were, dying while He ever liveth and shedding His Blood in an unbloody manner; descending, in the excess of love as infinite as His power, to a profundity of humiliation which the human mind in vain attempts to fathom, and loses itself in an abyss of adoration. Catholics, indeed, have that to offer to their Creator as their God which is worthy of His acceptance; which it is His glory to accept. They offer a God to a God, the Only Begotten to His Eternal Father; God made man; God in our likeness, in our very nature, who suffered for us, arose again for us, and now intercedes for us; offering Himself by us, and us with Himself, and Himself for us. This is the oblation and the sacrifice which God loves, a worship in spirit and in truth, the perpetual renewal of that propitiation for the sake of which He deigned to regard the carnal sacrifices and figurative rites of the old law before Christ came in the flesh, saying, "Sacrifice and oblation Thou wouldest not, but a Body Thou hast fitted to me; holocausts for sin did not please Thee. Then said I, Behold, I come: in the head of the book it is written of Me that I should do Thy will, O God." (Ps. xxxix. 7-9, compare Heb. x. 5-7.)

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# Extra Series.

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THE  
POPES THE FOUNDERS OF MODERN EUROPE

II. THE POPE REVIVES THE ROMAN EMPIRE.



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## The Popes the Founders of Modern Europe.

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### II. THE POPE REVIVES THE ROMAN EMPIRE.

IN my present Number I am going to carry you on some years. Pepin was now dead, and so was Pope Stephen. In Pepin's place reigned his son Charles, a greater man than his father, who had, however, been certainly a great monarch himself; and he who occupied St. Peter's chair was the holy Pope Adrian I. The Lombards were governed by a king called Desiderius, who had been under great obligations to Pope Stephen III., Adrian's predecessor, which he had repaid with the greatest ingratitude. Moreover, he retained many towns included in Pepin's donation; but as long as that king lived, he continued to put off the Pope with promises and fair speeches. No sooner, however, had the death of the King of the Franks relieved him from his fears, than he burst in upon the States of the Church, giving up all to pillage and slaughter; burning, destroying, and ravaging the whole country. He knew not that the young king on whom had devolved the office of champion of the Church, was a more terrible adversary than even his father had been. Charles, known in history as Charlemagne, that is, Charles the Great, was, in fact, not only the greatest hero of his age, but one of the greatest kings that ever lived. He was strong, too, in the cause he had espoused; while Desiderius was weak, because he fought against God. To read the account of the war that ensued reminds us of some chapter out of the Old Testament. We seem to be listening to the account of how God of old put terror into the hearts of the adversaries of Israel, so that they could not stand before them.

*Before unsheathing the sword, Charlemagne had done all that a Christian king was bound to do. He had offered peace repeatedly, nay, he had offered large sums out of his own treasures to Desiderius if he would but do justice to*

the Pope. But in vain. The Lombards held the passages of the Alps, which, moreover, they had fortified with the utmost skill. Feeling themselves strong behind these entrenchments, they refused all terms. And now took place the prodigy to which I have alluded. Suddenly, in the midst of the night, the hearts of the Lombards were seized with a panic. They fled without striking a blow, abandoning tents, baggage, and every thing, though unpursued by a single foe. And so God gave the kingdom of Lombardy into the hands of Charlemagne, which was henceforth annexed to the Frankish king's dominions. It was a great and signal blessing to Italy, which had known no peace during the two hundred years and more that this untameable nation had been quartered, like some wild beast, upon her territory; and we see in it the hand of Providence protecting the Head of His Church, and securing to him in peace and independence his own principality.

Easter was drawing nigh while Charlemagne was still encamped under the walls of Pavia, which he was besieging, when his heart was filled with a pious desire to repair to Rome, and pour forth his devotions at the tombs of the holy Apostles. Pope Adrian rejoiced when he heard of his approach; and I must now transport you to Rome to witness the meeting of the Christian king and the Father of the Christian Church. You will see how the Pope and the king mutually honoured each other; the Pope receiving Charlemagne as a dear son and noble defender of the Church, and the king with filial reverence doing homage to his spiritual father, the representative of Christ upon earth. All the nobility and magistracy of Rome came forth with their banners to meet the conqueror while he was yet thirty miles from the city; and at the distance of a mile from the gates all the companies of militia, with their respective chiefs, greeted him with military pomp. But a still fairer sight met his eye; for there stood in peaceful array, with olive-branches in their hands, the youth of various nations who flocked to the colleges of Rome to seek that instruction which was not to be found in their own barbarous homes. Doubtless among them might be seen many a fair-haired Anglo-Saxon, who was to carry back to this land of our

#### THE POPE REVIVES THE ROMAN EMPIRE.

: blessings of true learning and Christian knowledge, which, through the paternal liberality of the Popes, they had imbibed at Rome. Then came the clergy in procession, each region, as it was called, that is, each quarter of the city, bearing the cross and other sacred standards which belonged to it; and when Charlemagne beheld the blessed sign of our redemption, he dismounted from his proud war-horse, and advanced on foot towards the church of St. Peter. He had a noble and imposing bearing, this first type of a great Christian king. In the flower of his age, for he had numbered only twenty-seven years, he towered in majestic stature above all who surrounded him; but Charlemagne thought it no scorn nor humiliation, when he had reached the vestibule of St. Peter's, where the Pope and the cardinals awaited his arrival, to lower his noble forehead to the dust, and on bended knees to climb the steps of the church of the blessed Peter, kissing devoutly each step as he ascended. The Father of Christendom opened wide his arms, and clasped the Christian hero to his heart, and gave him the kiss of peace. Think you not that Charlemagne looks very great at this moment? Which, think you, looks the greatest, the Emperor Constant triumphing over the captive Pope St. Martin, and from a window of his palace feasting his eyes on the indignities heaped upon him, or King Charlemagne paying filial homage to Pope Adrian? And now the choirs, the clergy, the military, and all the people burst forth in that canticle of praise, "Blessed is he that cometh in the name of the Lord!" while hand in hand the Pope and the king advanced to the shrine of St. Peter, and prostrate together before the altar poured forth their thanks to God.

After this, Charlemagne entreated the Pope's permission to enter Rome, that he might accomplish his vows, pay his devotions at different churches; for the king would not take advantage of the victory he had won, or the favours he had rendered, to domineer in the Pope's territory. *That was a glorious day which saw the peaceful entrance of Charlemagne into Rome, the Pope and the king riding by side, while a crowd of prelates, princes, and warriors accompanied them, and the populace of Rome thronged*

streets, and every window and every house-top was filled with eager beholders, and on every side the air rang with shouts of triumph and songs of rejoicing. It was the morning of Holy Saturday which saw this glad spectacle; and after assisting at the holy rites of the day and paying his vows, Charlemagne returned to his troops encamped outside the walls. The next day, being Easter Sunday, the great Festival of the Resurrection, as well as the two following days, were given exclusively to devotion; and it was not till the Wednesday that the Pope and the king gave any attention to worldly affairs. Then it was that the Pope addressed the king before the assembled nobles, both Franks and Romans, and reminded him of the solemn promise made by the king his father, and by himself also, then a child of twelve years old, with respect to the cities and territories usurped by the Lombards. And the written deed was brought forward and read, and the king, amidst shouts of applause, confirmed, and even added to it, in a copy which was immediately drawn up, and laid first on the altar and next on the tomb of St. Peter, the king, with all his bishops and lords, promising with a solemn oath to observe it faithfully. They likewise signed it, as did the king also with his own hand, inscribing his monogram, which was a sign importing his name, for Charlemagne was not able to write.

"Not able to write!" I fancy I hear you exclaim; "not able to do what the little boys and girls at our charity-schools can do with perfect ease!" I imagine that Charlemagne has already sunk considerably in your estimation. But stop a moment, and do not jump too hastily to a conclusion. Remember that these were days in which such ignorance was considered no disgrace. With the exception of the clergy, the great body of the people were ignorant of both reading and writing, and kings were not better instructed than their subjects. You must recollect what I told you of the barbarians, how they despised learning, and valued nothing but courage, dexterity, and military talents. We must judge persons by the time they lived in and the ideas afloat in their day. Now it was a proof of great superiority in Charlemagne that he rose above the low notions of his time, and honoured learning and civilisation, and w



very anxious to second the endeavours of the Pope and clergy to forward both : for it was the Pope and the clergy who educated Europe, instead of keeping people in ignorance, as you have perhaps been taught. Charlemagne, then, not only encouraged learning, and sent for learned men from all quarters to advise and help him, not only founded schools every where, but he, a grown man and a great king and a conqueror, humbly and patiently learned to read and write like a little child, and became himself one of the most learned men of his day. Now I say this was a great glory to him ; and remember, there are many persons at the present day—thousands and thousands, I may say—who have (thanks to no merit of their own) more actual knowledge than Charlemagne possessed at the period I am speaking of, who, had they lived at the end of the eighth century, would not have cared to possess any, because it was no shame to be ignorant then as it is now ; and the majority of persons care for learning only as a proper accompaniment to their position in society, or as the necessary means of rising to a higher station. It was this superiority over his contemporaries which fitted Charlemagne for the great work for which God destined him ; and we cannot doubt but that the Popes were supernaturally guided by Divine wisdom to perceive the immense advantage to be reaped therefrom for the good of Europe, and to avail themselves of it, in order to lay the foundation of regular order, civilisation, and the present social and political fabric.

This is what remains for me to relate ; but I must premise a few remarks. Charlemagne was engaged in many wars, and the result was a very great enlargement of his dominions. He reigned not only over modern France but also over other countries, including Germany, Bohemia, and, as you have seen, the northern part of Italy, called Lombardy to this day. It is not necessary that I should specify the exact limits of his dominions, which indeed would not be easy, but, at any rate, you will observe that they were very large ; and I must tell you two things besides : first, that *the wars by which he extended them were not wars of ambition—that is, unrighteous wars,—but wars of self-defence, to repel fresh hordes who were attempting to rush in, or to*

suppress the rising of those which he had subdued; and secondly, that it required nothing less than the strong arm and commanding genius of Charlemagne to preserve his conquests and keep in check the wild and fierce nations over whom he ruled. Many words are not wanted to explain this to you. You have seen how little notion of law or order any of these barbarous nations had in their own internal affairs, still less had they any conception of international law, as it is called. They had no idea of nations having duties towards each other, as individuals have, or of any bond of Christian brotherhood among them, which it was the great labour of the Popes for several ages, first to implant, and then to foster and uphold; nor was Europe, as in the present day, a sort of political confederacy, in which nations are restrained in a great measure by public opinion, or by the dread of the interference of the rest, from any gross attempt upon their neighbours' liberties. Now fancy for a moment what must have been the state of things in those times. No nation was sure of peace any longer than it was strongly armed to defend itself; nay, it was sure of invasion. Its neighbours instantly profited by the opportunity to attack and make a prey of it. As I told you before, men cannot live together in peace without some kind of law and government; so neither can nations dwell side by side without some code of law and justice to regulate their dealings with each other, otherwise there must be perpetual anarchy and bloodshed. Now of all the kings who had hitherto reigned over these nations, none were really much better in their principles and practice on this head than freebooters, until we come to Charlemagne, who, without learning, and with no model before his eyes to copy, had the merit of perceiving what would be the advantages of a settled social state, and of endeavouring to lay the foundations of it. His conquests having made him ruler of so large a portion of Europe, gave him the opportunity of carrying out this project. But what was to happen after his death? His kingdom would then be divided, and his idea perish with the commanding mind that had formed it. And now it was that Pope Leo III. conceived a design the consummate wisdom of which is so striking that

feel disposed to look upon it rather as an inspiration of God than as an act of human prudence. You remember how the barbarian kings had vainly endeavoured to ape the titles and forms of the Roman empire, in order to give stability to their power, and how they had failed, because it was a sort of outside imitation, and that, besides, of a system which was pagan in its spirit and hastening to decay. Still the remembrance of the Roman empire had not faded away from men's minds. These barbarous nations dwelt among its ruins; not only the magnificent remains of its buildings, temples, and great public works, but the ruins of its laws, customs, and institutions were still preserved among the conquered people. They could not but see that the great social fabric which they had overturned and destroyed, was something very different from their own rude and unsettled condition. They could not but admire, barbarians though they were, the remains of grandeur which surrounded them, and amidst the perpetual insecurity and anarchy in which they lived, and which their wild natures made them even love, a desire must sometimes have arisen in their minds for the realisation among themselves of something similar, if they only knew how to bring it about. Again, how earnestly the former subjects of the Roman empire, among whom alone was to be found any spark of learning or civilisation, and who being now an enslaved people, were the chief victims of the cruelty and ungoverned passions of their barbarian rulers,—how intensely must they have longed for the blessings of law and order, and how mournfully must they have cherished the name and remembrance of the empire under which their forefathers had lived! Still all these feelings were very vague, and led to no practical result till that great act of Pope Leo III., by which he called them into life and energy, by reviving the idea of the Roman empire, and associating it with Christianity in the person of Charlemagne; for Charlemagne was pre-eminently, as we have seen, a Christian king, *glorifying more* in the title of "devout defender of Holy Church and in all things the helper and champion of the Apostolic See," than in any other of which he could boast.

*I must carry you on now to the year 800, six-and-*

years after the meeting I have described between Charlemagne and Adrian. At the end of this year, the Christian king paid a visit to Rome to punish a horrible and cruel attack which some wicked men had made upon the Pope. At the instance of the latter, however, he spared their lives; and when I tell you that these miscreants had attempted to tear out the Holy Father's eyes and tongue, and that a miraculous interposition of God alone caused them to fail in accomplishing the bloody deed, or restored to the Pope his mutilated members—for it is not very clear which was the case—you will appreciate the mercy of the Pontiff, though you will scarcely wonder at it, for by this time you must have begun to be used to the forgiving spirit which the successors of St. Peter have ever displayed. Christmas was drawing nigh, and in addition to the usual concourse of people to celebrate the festival, there were crowds from all nations whom Charlemagne's presence attracted to the city. Besides this, Pepin, the king's eldest son, had just arrived with numerous followers from a military expedition on which his father had sent him; so that there might be said to be present representatives from all parts of Europe. At last the morning of the Nativity arrived, and Charlemagne, as an historian intimately in his confidence has left on record, ignorant of what awaited him, repaired to the church of St. Peter to be present at Mass. There kneeling devoutly with his son Pepin beside him, before the shrine of the Apostle, he was doubtless giving thanks to the Lord of hosts, the God of armies, the Prince of the kings of the earth, through whose mighty help alone he had achieved so many victories and received so many and such signal blessings. Doubtless he was humbling himself before Him, and making to Him the oblation of all he had and all he was. Suddenly there was a pause in the solemn music, as the Pontiff arose from his throne. All eyes were turned towards him, and a breathless silence filled the church as he moved to the altar, and thence raised a most refulgent crown, and approaching the still kneeling king, placed on his brow the diadem of the Roman empire. His words were caught up first by the clergy and choir who were nearest, next by the whole body of the faithful who crowded the church, till its roofs echo

again and again to the universal acclamation—"Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific Emperor of the Romans!" Then Leo consecrated Charles as emperor and Pepin his son as king, and Mass was celebrated; and the great news ran throughout Christendom that the Roman empire was alive again, and that Charlemagne was crowned of God its pacific emperor.

Yes, *pacific*; this it was which the Popes desired should be the distinctive glory of the Christian empire they were founding; and Charlemagne well deserved the title notwithstanding his fifty-three campaigns, for he loved peace, and fought only that his subjects might enjoy it. Henceforth all men's minds, dazzled and delighted with the grand idea, sought to copy and restore the great edifice of civilisation which had been broken down. There was a bond now uniting the conquerors and the conquered together; there was an image of stability and order raised up before them for their imitation, and associated with the hero whose genius had stamped its character on the age. It was the turning-point, as it were, in the state of Europe. The age of destruction was at an end, that of re-construction was now beginning. I do not mean that this was literally the case, and that the barbarians were suddenly changed in nature; but what I mean is, that a great and lasting element of change was introduced by the inauguration of the Christian Roman empire; and if you think this was too much to be effected by a name, remember that it was a name based upon a reality: when such is the case, what power do we see the veriest trifles to possess! Look at the boy glorying for the first time in his man's attire, or the youth newly possessed of some weapon with which childhood is not trusted, some badge or token of having arrived at man's estate. Is there no transforming influence sometimes in a mere change of dress, when it symbolises an advance in age or in consideration? Even so the very name of the Roman empire acted *as a powerful transforming spell upon the rude populations of Europe*. It introduced the notion too of one great European family; for though Charlemagne's possessions were divided afterwards among many kings, yet, as one among

them received from the Pope the imperial dignity, he was, as it were, the elder brother of the family, and the chief defender and champion of holy Church. It would have been a blessing if emperors and kings had *always* acted in this spirit; still immense good was effected, and untold evil prevented, by the very prevalence of the notion. A great historian has said, "Pope St. Leo III. creates and consecrates in the father of Europe, Charlemagne, the holy Roman empire; the empire of might to the service of truth and right. In this empire, none will be Charlemagne's successor in the fullest sense, nevertheless the holy Roman empire, consecrated in his person, will continue to subsist in spite of all contrary appearances; for this empire is none other than Christian and Catholic Europe."

This was, in fact, the great aim of the Pope, to establish the reign of truth and justice, the reign of religion; for the Popes were no shallow utilitarians, thinking first of civilisation, progress, and social advantages, and of religion afterwards, as of a thing by the way, or of religion simply as an engine of civilisation, like your modern godless politicians. His first and great object in consecrating Charlemagne was to assure a perpetual defender to the Church. Give but the Church security and freedom, and she will do all and much more than your modern politicians dream of effecting, though nothing earthly can ever be her primary end. I beg you, then, to remember this, that the Pope conferred the empire (his title to do this I shall consider presently), and that the emperors, on their part, engaged to defend the Church and the Holy See. It was in virtue of this engagement that they held their title. These are the terms of the customary oath taken by the emperors: "In the name of Christ, I do vow and promise before God and the blessed Peter the Apostle, that in all things appertaining to the possessions, rights, and privileges of the holy Roman Church, I will, with the divine help, and to the utmost of my knowledge and power, be its protector and defender." Whether Charlemagne pronounced the words of this oath, as his successors undoubtedly did, has been considered matter of doubt; but at any rate he *virtually took it*, since it was expressly with this understanding that the Pope raised him to the dignity of emperor



Charlemagne nobly kept his promise ; but many of his successors in the empire, which for several hundred years was a dignity always conferred by the Pope, grossly violated their oath and oppressed the Church.

And now you must begin, I think, to understand better what was the origin of that paternal influence which the Popes justly exercised afterwards in Europe. You see what kings owed to them ; you see that the empire was their creation ; that all the civilisation of Europe and its political unity was founded by them. Was it not natural and just, then, that they should be looked up to as arbiters in all those difficult cases which would otherwise have been left to men's passions or the strong arm of force to decide ? And where could a more impartial arbiter be found, or a more disinterested protector of the injured and the oppressed ? Europe has fared none the better for having discarded their paternal authority in temporal matters. The people have fared none the better for having discarded the authority of him who was their advocate and protector when kings tyrannised over them ; neither have kings fared the better for having thrown off all accountableness to the Pope. They were much more respected and much more prosperous in the days when they were willingly guided in the practice of good works, or were reluctantly deterred from the commission of injustice, by the voice of the Vicar of Christ. It is their subjects now who call them to account, which surely involves a far greater humiliation. Who was so prosperous or so glorious a king and emperor as Charlemagne, that devoted son of the Church ? Modern days have seen one who equalled him perhaps in military glory, and like him won a wide-spread dominion with his sword, though not so righteously ; and he would fain have established his empire and reigned in his descendants, and so he solicited the consecration of the Pope. He would be another Charlemagne. But it was an empty imitation. He had not in him the spirit of Charlemagne ; he preferred in his heart to owe *his imperial diadem* to his own strong right arm, instead of *receiving it* from those hands which could confer a blessing *with it* ; and so, when the Holy Father was about to raise *the crown* from the altar, he seized it impatiently with his



own hands, and himself placed it on his head. And this was not all; in his infatuation he afterwards persecuted and imprisoned the Vicar of Christ, and then God turned against him, and took the crown from his head, and gave him into the hands of his enemies; and he ended his days a prisoner on a rock in the Atlantic. Need I tell you that the name of that emperor was Napoleon Bonaparte?

Some, however, of my readers may be disposed to ask, after all, the following question. Granting all you say about the benefit conferred on Christendom by the consecration of Charlemagne, what title did the Popes possess to create an emperor? Was the Roman empire their property? And if not, what right had they to bestow it? Can a man give what is not his own to give? In reply to this query, I might content myself with pointing to the fact itself. The Pope *did* bestow the empire; here is a great fact. No one disputed his right, but all acquiesced in his act, and respected his choice by common consent. Here is another great fact. Possession, it is said, as you well know, is nine points of the law. The Pope certainly possessed the undisputed power of doing what he did do; no doubt was expressed as to his right to exercise this power. It was tacitly at least considered to be his right. I do not myself see but that this in itself fully justifies the Pope's conduct. Half the rights exercised in the world rest upon no better title than the fact of undisputed possession, or the universal acquiescence which they meet with. Nay, the very origin of all rights, save those immediately conferred by God, was either the will and consent of the community from which they were derived, or the fact of possession. However, as early prejudice may have put some confused notions in your mind as to the usurpations and pretensions of the Popes, it will be well to enter a little further into the subject, and to shew you that other reasons can be given to justify their title to bestow the empire, besides the fact of their undisputed exercise of the power.

And, first, I must premise that I do not mean to avail myself of any spiritual claim which many believe the Vicar of Christ to possess over temporal things, in order to *establish my point*. Partly because, as some of my readers

possibly Protestants, it would be necessary to begin by proving to them, that the successor of St. Peter is the Vicar of Christ, which would be diverging from my subject. Partly also because the theory which gives to the Popes direct power over temporal things is only an opinion, not a matter of faith, the Church never having pronounced upon the subject; and I do not wish to make use of any argument which may not fairly prove satisfactory to all upon general and acknowledged principles. And, again, because, practically speaking, it does not affect the question we have in hand. This may surprise you. I will therefore explain myself a little. So much has been said of the inordinate claims and arrogant pretensions of the Popes in what are termed the "Middle Ages," that many of you who have studied history little, or not at all perhaps, or who have obtained a smattering of it from Protestant and prejudiced writers, who have misrepresented, or distorted, or ignored facts, really believe that the great power which the Popes undoubtedly possessed over kings and nations was exercised in opposition to the common sense and feeling of all that existed of enlightened intellect in those times; and that nothing but the gross superstition of the masses enabled the Roman Pontiffs to uphold themselves in their usurped dominion. This is simply untrue, as the best Protestant writers are beginning themselves to perceive and to grant. As a matter of fact, the Popes have never exercised this power over temporal things except during times when they were fully supported and backed by the public opinion of Europe, and when the general feeling gave its sanction to their right to do so. Whether, therefore, we consider their power as founded on the recognised public law of Europe in those days, or on a tacit concession of the community, who have a right to commit to whom they will the exercise of supreme authority, the Popes stand forth fully justified in the line of conduct they pursued. They exercised this power as long, and only as long, as the Christian nations acknowledged it; and the public feeling sanctioned it. When matters were changed *in this respect*, they ceased either to exercise or to interfere *upon it*. You see, therefore, that it is not necessary to *recourse for their vindication to any argument drawn*

a disputed opinion. You may gather, also, what a bugbear you have made to yourselves of that opinion itself,—the opinion, I mean, which gives to the Pope a direct power over kings and people,—and how little, as I said, it affects the matter practically. When the reigning Pope of the day drew an imaginary line from north to south, to divide the discoveries of the Spaniards in America from those of the Portuguese in India, declaring that all on this side should belong to the one European nation, and all on that side to the other, what does it matter to you, whether he had a *divine* title to do so, or only a *human* one, founded on the common consent of nations who agreed to constitute him their arbiter? It was certainly a very good thing that such an arbiter (and who could have found a more impartial one?) should exist to prevent disputes and bloodshed, and make right take the place of might.

But besides the general ground of undisputed exercise of the power, and its universal recognition by the states of Europe, there were other special grounds which entitled the Popes to confer the dignity of Emperor of the Romans. The Roman empire had long been virtually extinct in the West; still, for a considerable space of time, men continued to regard the Eastern or Greek emperor as the head of the Roman empire. You have seen how unworthily those emperors, for the most part, supported that dignity, and how their authority in the remnant of their western dominions gradually declined to a mere name, and was at last indignantly cast off by their Italian subjects. You have seen Rome, as well as many other cities and regions, place itself willingly under the rule of the Pope, and transfer to him its allegiance. The successor of St. Peter thus became, in a temporal capacity, the head and ruler of the Roman people and republic. Now this added to the Pope a special title to revive the dignity of Roman emperor in the west. He was the temporal head and representative of the Roman people. Accordingly we find that people with one accord instantaneously catching up his words, and causing the vaults of the church of St. Peter and the Eternal City itself to ring with the acclamation, "Long life and victory to

Charles, the most pious Augustus, crowned by God the great and pacific Emperor of the Romans!"

I am far from meaning, that it was the opinion of those days that the Pope conferred the empire simply as the representative of the Roman people. Far from it; and assuredly that was not the prominent notion in days of such deep reverence for St. Peter's See. What I mean is, that many titles blended in one to justify his act under every point of view. The ground of his title was assuredly little analysed in those days. The very character of the Papacy, that of being the most sacred authority on earth, doubtless formed sufficient claim, in the eyes of men, for the bestowal of a gift which there existed no higher authority on earth to bestow, which robbed and defrauded no one, and gave only a sacred and permanent character, and more exalted dignity and commission, to a power already virtually existing. In anointing a defender for holy Church, and a political head and centre of unity for Christian Europe, the Popes then did but use the indisputable right, which all possess, of effecting that good which Providence had placed within the scope of their power.

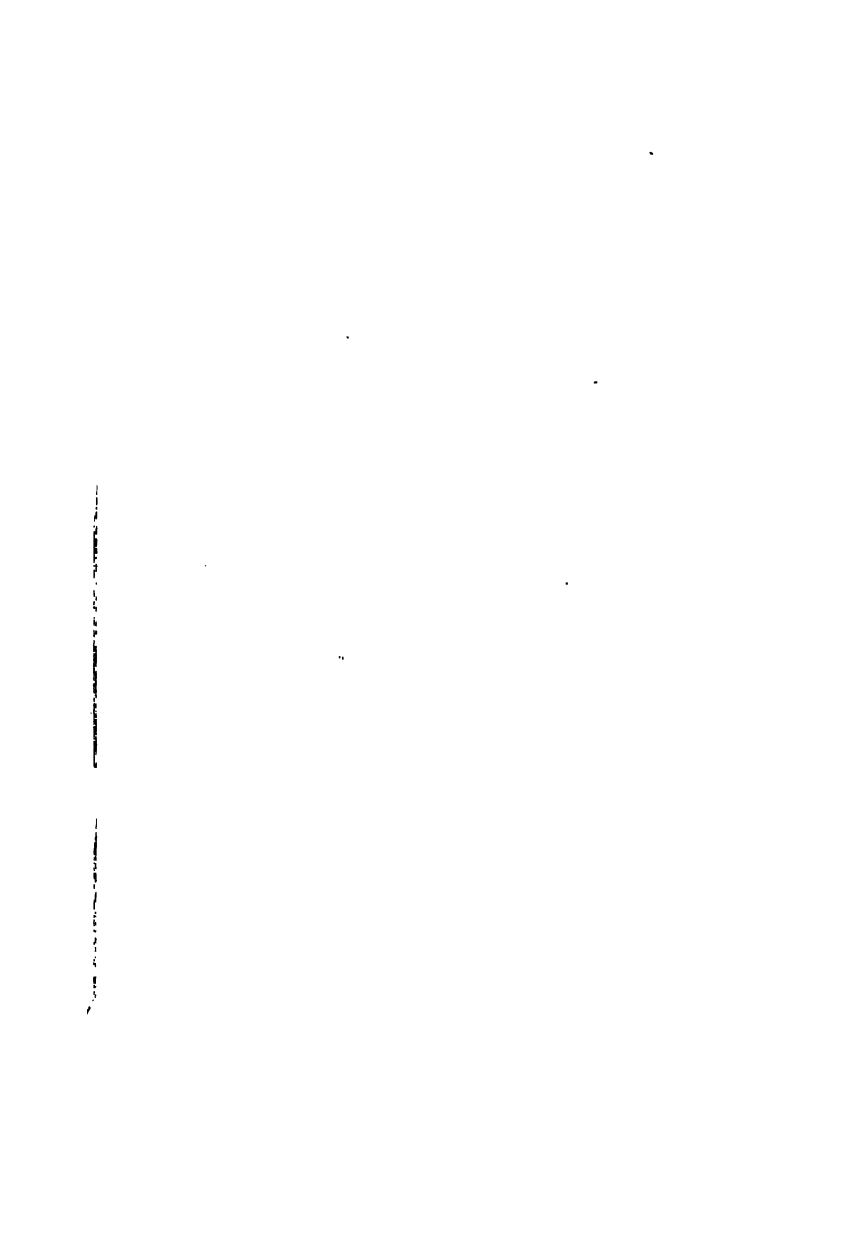
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